The American Friend

Old Series
Vol. XXXVII. No. 18

MAY 1, 1930

New Series
Vol. XVIII. No. 18

He Changed His Mind

AN EDITORIAL

Spiritual Unity

WM. C. ALLEN

The Renaissance of Jesus

A REVIEW

A "Rabid Prohibitionist"

DAVID M. EDWARDS

Walt Whitman and Quakerism

ROYAL A. GETTMAN

ON THE HORIZON OF THE CHRISTIAN CHURCH

"GOOD WILL" JAPANESE PARTY FETED

Young Japanese women chosen as most typical of Japanese womanhood in appearance, deportment and social status to act as envoys of good will to the United States, arrived in New York, April 20th. In their honor the National and Metropolitan Boards of the Y.W.C.A. entertained at tea on April 24th, with Mrs. Stephen Baker, Mrs. Howard G. Myers and others as hostesses. Well-known Japanese officials were also present. The party is to carry the gratitude of the Japanese people to this country for the generosity of its people to them after the earthquake in 1923. Selected for the mission by a committee headed by Prince Tokugama, President of the House of Peers and chief delegate to the Washington Disarmament Conference, these young ladies are representative of the highest Japanese culture. One of the Quintette, Miss Kimiko Ashino is a member of the Y.W.C.A. Board in Tokyo. After visiting Washington and other cities the party will sail for home on June 2nd. The group is under the auspices of the Japanese newspaper, *Jiji Shimpo*.

JUNIOR CONGREGATION IN SOUTH AMERICA

What is perhaps the first real Junior congregation to be organized in the Spanish-speaking world has been functioning for some time and with great success, in Central Church, Montevideo, Uruguay. This church has one of the best organized Sunday Schools in all South America. Every class uses the graded lessons in Spanish and a few years ago a special annex to the church was built to properly house this growing school. It is called the "Doctor Justo Cubilo" school, in memory of the late Secretary of the Supreme Court of Uruguay, who was its superintendent for many years. A desire to link up the older boys and girls more closely with the church led the pastor, the Rev. E. C. Balloch, in collaboration with his assistant, Miss Gilliland, a missionary, to start a morning service immediately following the Sunday School session. A helpful worship period and appropriate address tend to make the youngsters feel that the church wants them and has a place for them. They have the complete direction of the service, choosing the hymns, reading the Scripture lesson, receiving and administering the offerings. Only the message is given by the pastor or his assistant. A recent joyful event was the installation of a young national woman, member of the church and a fruit of this same Sunday school as pastor's assistant in this live church, thus freeing Miss Gilliland for special field work among the women of Uruguay and Argentina.

PROBLEMS IN MARRIAGE AND FAMILY LIFE

In cooperation with the leaders in young people's work in several denominations, the Federal Council of Churches, through its Committee on Marriage and the Home, is preparing a course of study and discussion for young people on problems involved in marriage and family life. Benjamin S. Winchester, the Educational Secretary of the Federal Council, is working out in detail the specifications for such a discussion course and, in this connection, has the assistance of a special committee made up of representative leaders of young people's societies, Sunday schools, the Christian Associations and the American Social Hygiene Association. The course, as already outlined, includes the following topics: "Why Marriage?" "Attitudes and Relationships between the Sexes before Engagement." "Determining Factors in the Choice of a Mate." "Purposes and Values of an Engagement." "At What Age and Income Should One Marry?" "Personal Adjustments in Married Life." "Preparation for the Responsibilities of Parenthood." "The Democratic Ideal of the Family." "The Bearing of Religion upon Marriage and the Home." "Satisfactions and Compensations of Successful Marriage." In interpreting the aims of the Committee and the problems with which it is dealing, Dr. Winchester says: "We regard nothing as of more basic importance in the educational program of the churches, in this day of changing standards in sex relations and in family life, than to help young people to secure true insight into the most satisfying relationships and to guide them in wise and intelligent preparation for marriage and family life. The alarming increase in divorce and laxity in standards of sex cannot be met simply by legislation, still less by any general denunciation. What is needed is a constructive effort on the part of the churches to assist young people to find their way through the present confusion into clear convictions of their own. We are confident that the young people of today can be trusted to arrive at right conclusions, if we will really give them the benefit of the best knowledge and experience in this field." A considerable body of material has been assembled upon these topics, gathered from various recent writers on marriage and the home. The Committee has worked out suggested outlines of procedure for a discussion group upon several of these topics, and it is expected that outlines on the remaining topics will be completed in time for the whole study to be released for experimental use in summer conferences this year. It is then planned, in the light of this experience of the summer, to revise the course and make it available in published form.

WHITE HOUSE CONFERENCE ON CHILD WELFARE

President Hoover's engineering training distinguishes his experiences from those which have marked the succession of chief executives of the United States. In common with others of our great presidents he is also deeply concerned with the welfare of children. It is as an engineer that he is primarily interested in the conservation of national resources, and he combined this scientific instinct with his consistent interest in the cause of children by calling, last July, the first meeting of the Planning Committee of the White House Conference on Child Health and Protection. The Conference has been divided by the Planning Committee into five sections, each subject to be studied in its relation to children's health and success: Medical Service, Public Health Service and Administration, Education and Training, The Handicapped Child (Prevention, Maintenance, Protection), and Public Relations. Its purpose is to gather all available information and scientific knowledge over the broadest possible field of child health and protection. Extensive research is not a part of the present activities of the Conference, it is stated, but where obvious gaps are present in the gathered information, programs of research may be suggested. Secretary Ray Lyman Wilbur of the Department of the Interior is chairman of the Conference, and Dr. Harry E. Barnard of Indianapolis is its director. The personnel of its sections has been chosen from the leaders of the nation in child welfare, and its great number of committees is arranged with such scope that every branch of scientific knowledge regarding children and their care may be reported. More than seven hundred experts are serving on committees of the White House Conference, which insures a thorough study of the entire field of child problems. It is probable that a second full meeting may be called in November of this year, for presentation of findings ready at that time.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVII. No. 18. | MAY 1, 1930 | New Series Vol. XVIII. No. 18.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

He Changed His Mind

RECENTLY we gave expression to appreciation of certain qualities of mind and heart which made William Howard Taft a trusted and a much beloved man. There was another trait of which we had purposed to speak, which is worthy of additional expression. It was his willingness to change his mind and his readiness to acknowledge that he had changed it. To reverse one's position involves a major operation for most men, especially if it be in regard to an important question of public policy on which a certain amount of passion and prejudice is aroused.

When the Eighteenth Amendment was proposed, Mr. Taft opposed it. He felt that it would be difficult of enforcement, that it would too greatly enlarge the power of the central government and that its introduction into national politics would tend to obscure public sentiment on other public issues. Incidentally, the most ardent friend of national Prohibition must admit that experience has given point to some of Mr. Taft's misgivings. Prohibition was written into the Constitution and in due time, its constitutionality being challenged, a test case was taken to the Supreme Court. Meantime, Mr. Taft had been appointed to the Supreme Bench as Chief Justice and vigorously upheld the constitutionality of the amendment he had opposed. This action merely indicated his judicial mindedness, however, and not necessarily a change of mind on the matter of good public policy.

Opponents of Prohibition have made much of Mr. Taft's early opposition to the Eighteenth Amendment, but they will hardly be able to do so in the future. In the recent hearing before the House Judiciary Committee, Horace D. Taft appeared and characterized as "completely misleading" the sentiments attributed to his distinguished brother. He showed that the opinions circulated widely by wet papers and interests were those expressed several years before the Amendment was adopted and did not by any means represent his later thought. In proof thereof he presented a letter written on November 21, 1928, by William Howard Taft to Professor Irving Fisher of Yale University as follows:

"In the late campaign I found myself in a very awkward situation. I could not issue any publication during it, because of my being on the bench, and yet the New York *World* published my anti-prohibition letters written to Lincoln (a dry of New Haven) before the adoption of the Amendment, and then nobody seemed to take the trouble to publish my speech at Yale given after the Amendment was adopted.

"But the result is glorious and points the only way that we have to work out the problem presented. The solution requires a great deal of time and patience. The habits of an important section of a congested part of the country cannot be changed overnight or in years. The reform and the adaptation of society to that at which the Amendment aims must be gradual.

"The temptation of corruption will drag it out. While looking ahead at the Amendment I despaired of any success. I really think that it is possible, if we keep at it, to achieve a satisfactory result. The persistence with which the people maintain in Congress a two-thirds majority in both houses gives me much hope, and I am inclined to think that this will wear down the moderate wets to a consciousness that the only solution is pressure in favor of enforcement.

"I see that the wets claim that the election was not a prohibition victory. Well, one cannot argue with that view, and can only let those who believe it continue to believe it."

It may have been an oversight on our part and experience may have rendered us unduly suspicious, but it has seemed to us that the public press generally was rather chary of its headlines in reporting Mr. Taft's reference to the "glorious" result of the election of 1928 which he interpreted as a victory for Prohibition. He had completely changed his mind on the question and was frank enough to admit it. However, at least one big newspaper unfavorable to Prohibition, the New York *Herald Tribune*, set forth plainly in its editorial columns the importance of the words of the late Chief Justice. "A more amazing right-about-face it would be difficult to imagine," it declared, saying that "present-day opponents of the Eighteenth Amendment will do well to study the significance of his stand."

We would broaden the admonition given the wets by the *Herald Tribune*. They will also do well to study the significance of Mr. Taft's Yale speech to which he refers in his letter to Professor Fisher. In that address, made in 1923, he said:

"When a two-thirds majority of Congress and three-fourths of the state legislatures adopt a Constitutional Amendment, and a majority of each House of Congress passes a law to enforce it, the rules of the game of popular government are that all living under that government must obey. It is not patriotic, it is not sportsmanlike, to evade or disobey.

"I have confidence, however, that when the intelligent, the patriotic and the well-to-do, as well as the plain people, face the real issue, when they see whither we are tending in making fun of the law and of its violation, all of which tends to lead to support those who are engaged in violating it, when they

realize that others not so patriotic, and who are evilly minded are only too glad to bring about a demoralization of all law, as the open violations of the liquor law necessarily tend to do, then I believe we shall rouse ourselves and create a public opinion through self-discipline."

Our Atterburys and our Du Ponts should ponder upon such forthright words—men whose position was characterized by Mrs. Ruth Strawbridge in the hearing as "utterly unsportsmanlike and unworthy of leaders of public opinion." Years before Prohibition was enacted, the Pennsylvania Railroad enforced rigid regulations against drinking among its employees, and of course will continue to do so, yet its president, W. W. Atterbury, pleads for repeal of the Eighteenth Amendment! As for Du Pont, Mrs. Strawbridge characterized him as "a private prohibitionist in his own gun powder plant and publicly an anti-prohibitionist for himself and his motor driving friends."

William Howard Taft left an enduring monument in a notable record of distinguished service to his country. Not an insignificant part of this record will be his frank recognition and espousal of the greatest social reform of this generation, the wisdom of which he had once doubted.

Walt Whitman and Quakerism

By Royal A. Gettman

AMERICAN poetry, during the decade of 1850, was rather like a violet bed under the careful cultivation of Longfellow and the Brahmins of Boston, who walked carefully with mincing step. When Walt Whitman, with the broad foot of an elephant, entered to plant his "Leaves of Grass," it was inevitable that there should be spirited discussion.

Much of this controversy centered about Whitman's neglect of style and form, with the result that many people ignored the most valuable feature of his work. Anyone who is familiar with the best English poetry is bound to say that much of "Leaves of Grass" is prosaic and shapeless stuff, but to scorn the prophet because he is not always a poet is absurd. Whitman's purpose in writing is made clear by the following statement: "Literature is big only in one way—when used as an aid in the growth of the humanities—a means whereby men may be revealed to each other as brothers." At another time he said, "I don't value the poetry in what I have written so much as the teaching; the poetry is only a horse for the other to ride." In his later years he ventured to say that "Leaves of Grass" was the most religious book in the world. Many people, on both sides of the Atlantic, valued Whitman as an ethical force and a spiritual pilot, and it would be a simple task to quote pages of testimony to the effect that he was "a friend and aider of those who would live in the spirit." It is connection with this aspect of the poet that we should expect to find the influence of Quakerism.

Some students of Whitman have suggested "Quaker tendencies," but Holloway, one of his latest biographers, rather plainly refers to him as a Quaker. Moreover, Whitman encouraged the notion in his prose and in conversation. For instance, Hamlin Garland, in describing a visit to the Camden Bard, (*The Bookman*, December, 1929) writes: "He had laid aside his broad Quaker hat by this time and I thought the lines of his head the noblest I had ever known. 'I am a good deal of a Quaker,' he said, as if explaining to me his peculiarities of dress. 'My ancestors were Quakers and I delight to recall and retain certain of their distinctive customs.'" (Was Whitman wearing a broad Quaker hat? Judging from the photographs, I should say it was a big, soft hat—a sombrero with a Broadway education.)

QUAKER ANCESTRY

Of the several references to Quaker ancestry in "Prose Works," the following is typical: "At the Complimentary Dinner of 1889: 'My friends, though announced to give an address, there is no such intention. Following the impulse of the spirit (for I am at least half of Quaker stock) I have obeyed the command to come and look at you for a minute' . . . ." (p. 503) In "Speciman Days," Whitman is more specific, mentioning his "Grandmother Amy's sweet old face in its Quaker cap" and referring to her being "of the Friends or Quaker denomination." So far as I can ascertain, Amy Williams, although of Welsh Quaker descent, was not technically a member of the Society of Friends. From the above passages, however, one thing is certain: Whitman was proud of the Quaker strain in his ancestry.

There seems to be slight information in regard to Whitman's actual contacts with the Society and its members. The best evidence is to be found in the twenty-page essay on Elias Hicks. This paper was written in 1888 while the poet was suffering from a recurrence of his war-paralysis, and in a prefatory note he apologizes for the disjointedness of the piece that he had long dreamed of writing for his "parent's sake—and the dear Friends' too!" Whitman himself had heard Hicks, and of one of the occasions he writes: "Though it was sixty years since—and I was a little boy at the time in Brooklyn, New York, I can remember my father coming home towards sunset from his day's work as carpenter, and saying briefly, as he throws down his armful of kindling blocks with a bounce on the floor, 'Come, Mother, Elias preaches tonight.' Then my Mother, hastening the supper and the table cleaning afterwards, gets a neighboring young woman, a friend of the family, to step in and keep house for an hour or so, puts the two little ones to bed—and, as I had been behaving well that day, as a special reward, I was allowed to go." (Prose Works, p. 455) Whitman then gives an account of the service that clearly indicates a vivid remembrance of Hicks and a strong loyalty to him. The essay closes with a note on George Fox and Shakespeare, in which Whitman says that he had heard many reminiscences of Fox's preaching at Oyster Bay, Long Island. In view of the fact that he retained these memories in his last years, it is not surprising to learn that Whitman told Traubel that he had at one time contemplated joining the Society of Friends. The humanitarianism of the denomination, the quiet simplicity of its service, and the doctrine of continued revelation were in a large degree harmonious with the poet's character and ideals.

WHITMAN AND MYSTICISM

Another bond between Quakerism and Whitman is mysticism. That he was a mystic is clearly shown by his effect upon men, by his poems, and by many passages in his prose. The impression he made upon various people may be illustrated by the experience of Doctor Bucke. This Englishman, who had been antagonized and perplexed by "Leaves of Grass," visited the author. Whitman, never a brilliant conversationalist, spoke but a few words, yet Bucke wrote of the meeting as if he had undergone a religious conversion. It is difficult to come at the truth of this sort of thing; along with St.

Francis and Gandhi we have Aimee McPherson and Hindu fortune-tellers. However, my doubts are held in check when I remember that Lincoln, upon seeing Whitman in a crowded street in Washington, said, "Well, he *looks* like a MAN."

The mysticism of his poetry is plainly felt in such pieces as "A Noiseless Patient Spider," "A Passage to India," "The Prayer of Columbus," and "The Mystic Trumpeter." These poems embody the full harmony, the faith, and the spiritual daring of the mystic who has transcended the chaotic phenomena of the work-a-day world in a vision that almost defies expression. Let Whitman describe it in his own words: "A soul-sight of the whole congeries of things, all history and time, and all events, however trivial, however monstrous, like a leash'd dog in the hand of the hunter." And even better description, this from the poet's note-book, is quoted by Furness. ("Walt Whitman's Workshop," p. 21) "A trance, yet with all the senses alert—only a state of high exalted musing—the tangible and material with all its shows, the objective world suspended or surmounted for a while, and the powers in exaltation, freedom, vision—yet the senses not lost or counteracted." (Incidentally I should like to remark the sanity and healthfulness of the last quotation. Certain psychologists "explain" mysticism in terms of hasheesh and sex-repressions, and Whitman's experiences have been accounted for by the strain of insanity in his family.) I shall not attempt to say how frequently Whitman enjoyed such states of "high exalted musing," but, judging from "Two Rivulets," 1876, it seems probable that his later years were more conducive to his mystical faculties than the more "jocund" period during which he composed the first edition of the "Leaves."

Since some persons are so curious that they cannot bear the buzz of a bumblebee without searching for a mainspring, it was inevitable that students should attempt to discover the source of Whitman's mysticism. Tagore declares that no one has caught the spirit of the Orient so well as Whitman. Thoreau, a careful student of Eastern literature, detected this aspect of the "Leaves" and asked the author if he had read the "Oriental Bibles." The poet replied in the negative. According to Bliss Perry, however, Whitman read Persian and Hindu poetry to the wounded soldiers in Washington. I cannot think that he was greatly influenced by the Oriental mystics for the simple reason that he did not withdraw from his fellow men to enjoy these secret ecstasies. On the contrary, he followed the Quakers by expressing this new power in humanitarian service.

If Whitman's mysticism must be explained, I should offer two sources: Emerson and Quakerism. His frequent use of the terms "call," "inner-vision," and "inner light," proves that he understood this fundamental of the Society of Friends. That he valued it highly is shown by his note on George Fox and Shakespeare. "Yet George Fox stands for something—a thought—the thought that wakes in silent hours—perhaps the deepest, most eternal thought latent in the human soul. This is the thought of God, merged in the thoughts of moral right and the immortality of identity. Great, great is this thought—aye, greater than all else."

WHITMAN THE PACIFIST

Whitman's attitude toward the Civil War is an interesting and a difficult problem. George, his younger brother, was among the first volunteers, but there is no indication that Walt thought of joining him. Why did not Whitman join the army? His biographers have offered various explanations, all of them, it appears to me, being open to criticism. Bailey suggests his laziness and love of lassitude. But does an indolent man walk the war hospitals day and night to administer to an hundred thousand wounded soldiers? That he was not averse to bodily discipline is shown by the following entry in his diary (during the early months of the war): "I have this hour, this day, resolved to inaugurate a sweet, clean-blooded body by ignoring all drinks but water and pure milk—and all fat meats, late suppers—a great body, a purged, cleansed, spiritualized invigorated body." Does a man who shirks discipline make such a resolution, and does he hold to it by years of frugal living?

That his mother was dependent upon him is one of Holloway's explanations for Whitman's failure to take up a musket. But how much help did she receive from Walt? As a hack-writer for Washington newspapers, he was earning a mere pittance, and, allowing himself only two meagre meals a day, he spent most of his money on oyster soup and ice cream for the wounded soldiers of both armies. The inadequacies of such explanations are obvious.

Whitman, as I see it, walked the hospitals for the same reason that young Friends did reconstruction work during the World War: his conscience did not permit him to take the life of a fellow man. In his latest prose, "Good Bye My Fancy," he said, "My greatest call (Quaker) to go around and do what I could there in those war scenes. . . ." Furthermore, he was willing to risk his own life in order to save the lives of others. The malaria and gangrene of the hospitals poisoned him and caused the illness from which he was to suffer for long years, and from which he died.

I shall hazard a different explanation for Whitman's pacifism: that he recalled and pondered some of his recollections of Quakerism. This statement is ventured on the strength of several changes which he made in the 1860-61 edition of the "Leaves." Whitman made the following revisions in "Song of Myself":

1. 272 "The farmer stops by the bars as he walks of a Sunday," was changed to "as he walks on a First-day loafe."
1. 315 "The fourth of July" to "the fourth of Seventh Month."
1. 383 "April rain has" to "Fourth-month showers."
1. 734 "July" to "Seventh-month."
1. 885 "Sunday" to "First-day."

It may be suggested that this use of these Friendly phrases is simply another example of Whitman's penchant for unusual words. In this same poem he used many boisterous concoctions, such as "Libertad," "Me Impeturbe," "Allons," and "Vivas," the meaning of which he probably did not know. However, from these words to the plain speech of Friends is a far, far cry, and it seems to me that Whitman's use of the latter was conscious and deliberate. Perhaps these revisions are less important than I think them to be, but learned scholars have sent Shakespeare to Oxford on less substantial evidence!

In this brief survey of Whitman's ancestry, his mysticism, and his humanitarian service during the Civil War, I have pointed out a connection with Quakerism. The exact importance of this relation I shall not presume to estimate, but that it existed cannot be doubted. Whittier threw his presentation copy of "Leaves of Grass" in the fire, and it is entirely possible that some Friends today will not be eager to recognize the relation between Whitman and Quakerism. Persons coming to his poetry for this relation should turn to his later works: "Drum Taps," "Autumn Rivulets," "Whispers of Heavenly Death," and "From Noon to Starry Night." In the poems of these groups they will find the Whitman of whom I have been writing.

Washington State College
Pullman, Washington.

The republic of Switzerland is now "one quarter dry," according to an election held there on April 6, when the government won a victory in its campaign against alcoholism by a poll of 487,340 votes as against 314,316. Only five of the twenty-two cantons rejected the new measure and as a result visitors will find drinks quite a bit dearer. Eighty per cent of the electorate voted.

Our Spiritual Unity

By Wm. C. Allen

THE late Bishop Brent—that choice world Christian—in a sermon at Canterbury Cathedral, not long before his death, said that the Churches of Canada had consummated their union through the action of the people rather than through the theologians. He added: "First, recognizing that there is one Lord, one faith, one baptism, we can cultivate that inner spirit which will recognize every Christian of whatever name as a brother beloved in the Lord." "If we judge the tree by its fruits, the same saintliness grows on the different branches of the church universal."

At a Conference of the United Methodist Church, in 1928, Sir Walter Essex said: "Let us get rid of that blasting and withering idea of regimenting people and holding them down to hard and fast doctrines, politics, notions, ceremonies and priests. I feel sure you are wasting your time when you pray for uniformity. It is unity you want."

At an annual meeting of the Men's Society of the Church of England, for all Australia, which I addressed a few years ago, a young man, with much feeling, declared: "It is the first job of the Church to love the world!" But does the Church universal love itself?

As long as Protestants kill Protestants, Romanists kill Romanists, Jews kill Jews at the behest of governments, stimulated by rotten armament and political propaganda and unreasoning hatreds, just so long as we prepare for a coming holocaust it seems almost absurd to speak of Church concord. Meanwhile we talk of Church unity in terms that, to the ordinary mind, often mean uniformity. Can we reach our ideal before we ourselves have been changed by the Spirit of God, and have permitted ourselves to be transformed and humbled thereby? Are we willing to make the sacrifice?

It is evident that intellectualism, creeds, rituals, or the zealous exercise of our own human faculties of themselves will not be able to create Christian unity. Governments, Churches, peoples fail to understand each other. Efforts of chambers of commerce, diplomacy, exposition of theories or even a profound recognition of the need of an "international mind"—an international heart is much more important—are not of themselves sufficient to command the will of Jesus, the spirit of peace. Do we need some overpowering force, something away, above, beyond all human conception of diverse religions, theologies, creeds or speech? Is there one sacred spot where a definite solution of this problem may be found? Is there one holy place where we can make our final appeal?

Much contact with peoples over the world has convinced me that there is a sense or spirit in man which inherently detects the difference between good and evil. George Fox spoke of it as, "Something of God in every man." This today recognized inborn principle—we call it the Holy Spirit of God—is not conscience, because conscience may become perverted or make mistakes. This divine Spirit—in the impressions he makes upon the minds and hearts of men—must and does, as to his teachings, correspond with the instructions and intent of the New Testament. This inward teacher is consistent—he can not lead us into different moral judgments—because the origin of correct moral judgments is perfect and divine. He reveals to us—often to the non-Christian also—the essence of purity and goodwill. In many lands I have personally met with individuals of varied races and religions who have borne witness to these facts. While some may question this reality, ignore it, abuse it, God cannot be denied his ultimate rights. When we welcome the divine Spirit into our affections he creates within us the essence of kindly feeling and sympathy for others. Our racial or religious prejudices, our devastating fears are carried away on the wings of the wind.

Those who have a vision of world unity must call attention to the supreme importance of obedience to this divine law, written in the heart. This spiritual conception of the religion of Jesus is the one upon which we all can unite. When men and women yield to this subtle and quieting influence they, in mind and affection, are led into one sacred place—they almost automatically become brethren and sisters in Christ. The universal prayer ascending from the lips of millions of believers, once a week, "Thy Kingdom come, thy will be done," will from our hearts become vibrant with adoration, life and love. The difficult soil of denominational, creedal, racial partialities will be ploughed up, the petitions for showers of blessing will be answered with the benediction of inward and external peace. Why? Because Love is the flower of our faith—the perfume of it is wafted over continents and seas!

Are we not all the children of one Father? Has not the one God created us? When Savonarola was told by one of his accusers, "I cut you off from the Church militant and triumphant," the great reformer replied, "From the Church militant, yes, but from the Church Triumphant, no! That is not in thy power." Do we remember that in our Father's house are many rooms. And that very various are the roads leading toward the heavenly country? Let our hearts be full of sympathy for those who, like ourselves, walk—or perchance stumble—on their way to the beautiful places. Let us in this life call across to each other, "Be of good cheer, brother; all paths to the celestial city converge at one glorious center; we shall fraternize within the sacred portals—as one we shall surround the throne of God!"

Olin Hotel
Denver, Colorado.

World Sunday School Work

Drs. Robert M. Hopkins and Samuel D. Price of the World's Sunday School Association will address group conferences in Kansas, Oklahoma, Texas and Tennessee in May. Dr. Hopkins will be one of the speakers at the Kansas Council of Religious Education Convention which will meet at Topeka, Kansas, May 6th-9th, and Dr. Price will address the Iowa Council Convention at Des Moines. Then both will speak in Wichita, Kansas, May 9th; Oklahoma City, Oklahoma, May 11th and 13th; Enid, Oklahoma, May 12th; Houston, Texas, May 15th; Fort Worth, Texas, May 16th; and Memphis, Tennessee, May 18th. These meetings were arranged for by Dr. Price when he visited each center in March. In each place an interdenominational meeting will be held presenting the extension work of the International Council of Religious Education in the world fields through the World's Sunday School Association. Leaders in Sunday School work and religious education will be invited, together with other representative people in the various communities. Local Sunday School activities will be stimulated as account is given of the really remarkable progress in non-Christian lands. Special attention will be called to the quadrennial convention of the International Council of Religious Education which will be held at Toronto, June 23-29th during which time a replica of the statute of Robert Raikes now erected on the Victoria Embankment of the Thames River, London, will be unveiled in recognition of the 150th Anniversary of the first Sunday School in Gloucester, England, which has developed into the modern Sunday School movement.

A recent canvass of members in a New England church showed results of church advertising. Notices in the church calendar exerted the greatest influence in bringing people to the church services. Second place went to influence of personal invitations. Notices printed in the city's newspapers were given third place and notices sent in the mail were fourth place in value. Special display advertisements in the newspapers trailed into fifth place. This ought to induce many pastors to "brush up" the church calendar and give it more attention.

From Our London Correspondent

Letters of Observation and Comment

YESTERDAY the Archbishop of Canterbury, the Primate of the Church of England, discharged a duty and fulfilled a promise in the House of Lords. Sometime ago he made certain representations concerning religious persecution in Russia. In the absence of absolute proof these were necessarily tentative. The Primate, however, undertook to make such an investigation as would conclusively determine the facts. His speech was a masterpiece of tempered, reasoned thinking and established beyond the peradventure of a doubt, the fact of the severe, systematic, relentless persecution of religion in Russia.

As a foundation for a statement of his findings he described the machinery of the Soviet Government, showing that the entire country is governed by the Communist Political Party, at the head of which is Stalin as practical Dictator, ruling over and determining the entire policy of the government, utilizing those agencies independent of the real machinery of the government. He next set forth the Communist Ideal, showing conclusively that this ideal is to create a new world based on materialistic interpretation of history, materialistic science and materialistic philosophy. The achievement of this new world requires, in the mind of the Marxist, Leninistic Communist, the obliteration of the belief in God. Even their economic policy was shown to demand this. The result of this theory is of course to make in the mind of the communist the teaching of any belief in God equivalent to counter-revolution, which is the gravest crime known to Soviet law.

The Archbishop made it very clear that he had conducted his investigation in a manner calculated to rid his results of all sensationalism and to establish conclusively such conclusions as might logically be based upon them. He gave the results of information from Christian, Jewish and Mohammedan sources, as well as from direct sources from the Russian Orthodox Church and the Baptist Denomination. It is not possible to state the actual data furnished; but the fact, as well as the character, of the persecution is established to the satisfaction of any unprejudiced mind.

As to what could be done, the Primate recognized the delicacy of the matter of the government making any representation to the Soviet government. He none the less expressed his firm conviction that no government could indefinitely postpone some sort of representation. Religious persecution could not go on indefinitely in any place in the world and not merit the representation of disapproval of civilized countries. No British government could go on indefinitely, merely dealing with facilities for trade and pay no attention to offenses against the common order of civilization. To do so would be equivalent to bartering the heritage for a "mess of greasy pottage." The Primate went on to say that the recent action of Stalin in issuing an order for a lessened severity might indicate the present to be a propitious moment for his Majesty's government to press upon the opening door of kindlier feelings.

The reply of the government, while respectful to the facts furnished by the Archbishop, laid great stress, perhaps not too much, upon the delicacy of the situation. One was left by the government's statement with little expectation that it will make any move in the situation. There has been a tendency all along to make light of press reports and other sources of information concerning persecution in Russia. There have been statements in the radical press to the effect that the whole affair was propaganda on the part of certain industrial and commercial interests that were being injured by the increase of trade with Russia, brought about by the reestablishment of diplomatic relations between Great Britain and the U. S. S. R. These statements have been without exception barren of factual basis. Their absurdity is disclosed by the recital and proof of actual conditions in U. S. S. R. as given by the Archbishop of Canterbury.

SITUATION IN GERMANY

Just now one watches political developments in Germany with intense interest. The new government under Chancellor Bruening is experiencing much difficulty in securing the confidence of the Reichstag. The necessity for some such a cabinet to be in power is very apparent if the new obligations assumed by the adoption of the Young Plan are to be carried out. Fortunately, the German constitution provides that if a government fails to receive a vote of confidence it may pursue one of two courses: it may resign and allow another government to be formed, or, it may dissolve the Reichstag and carry on by decree. In fact the Constitution provides a way for the President to become Dictator when in his judgment such action is necessary. The vigor with which President Hindenberg has acted recently, in spite of the greatest opposition, indicates a disposition to hold affairs with a firm hand and not allow the execution of the Young Plan to be marred by irresponsible opposition.

Dr. Bruening made some most encouraging statements in setting forth the policy of the new government. He stated that the resurgence of Germany was only attainable by peaceful cooperation with all nations and the loyal fulfillment of all agreements. The aim of his government would be an economically sound, politically free and equal Germany which could complete her reconstruction under the protection of peace and become an indispensable member of the community of nations.

OUTLOOK NOT TOO BRIGHT

How often a situation arises that brings to mind President Wilson's words: To make the world safe for democracy! "One frequently asks himself whether democracy is worthy such consideration. Democratic government is on trial today as never before and in many of the incidents connected with it in various countries it is not giving as good an account of itself as one could wish." When President Wilson gave expression to this great sentiment he doubtless had a vision of the spread of democratic government throughout Europe. This was to be the result of a rigid and unhindered "self-determination of peoples," who, tired of autocratic governments, would be given a chance to institute governments "by" "of" and "for" themselves.

But what has happened? Conditions are not much improved. Dictatorships have arisen where democracies were expected. Several governments, ostensibly democratic, are, in reality, autocracies. Others are operating under constitutions which provide for dictatorship, and under such conditions the normal growth in self-government is retarded. So long as those in power are of the right sort, the provision for autocracy or dictatorship will not be utilized, but should a less well poised man come into the place of power such temperate action would disappear. One watches the activities of present day governments with much anxiety.

VERY DIFFERENT—VERY SIMILAR

Today I attended two religious meetings as far apart in some respects as the poles, as near together in other respects as peas in a pod. The first was a meeting "after the manner of Friends" held in the "small room" at Friends House on Euston Street; the second was held in the Temple Church, "the Round Church" as it is called, situated in The Temple, i. e. the Law courts. "Friends meeting" was exactly what that expression conveys to the minds of all those who have attended a meeting "held on the basis of silence." Although the four short messages delivered were unusually "weighty" and "edifying," one had a feeling that any spoken word was an

incident of the meeting while silence was the element of the occasion.

The Temple meeting was H. C. (High Church). The full service, consisting of songs, chants, psalms, the Apostles Creed, The Lord's Prayer, and repetitions and variations of "Glory Be to the Father," etc., was given. The beautifully arched, pillared room with its wonderful stained glass windows was impressive. The Scripture was read in a monotone voice, and what impressed one as a perfunctory manner, but which of course was only in keeping with the formal type of service of which it was a part. After exactly one hour of this, there was a short, thoughtful sermon. But the thing which took hold of me was the music, especially the boy voices in song, so clear and sweet, like some exquisite silver bell with cadences and intonation that seemed heavenly.

In Friends Meeting I felt God's nearness and his reality and in the Temple Church I was "dipped" into the same feeling. Jesus taught the woman at the well that it was not the place that governed worship, but that it was the manner of the worship, whether or not it was in "spirit and in truth."

"RABID PROHIBITIONIST" SPEAKS

Whatever a "rabid American Prohibitionist" may think of the apparent apathy which seems to exist over here toward the liquor situation, he cannot apply this to Sir Arthur Salter, M. P. Dr. Salter (he is an M. D.) is one of the best informed men it has been our privilege to hear for a long time; and he has the true crusading spirit which is requisite to any progress that may be made against the liquor business in England. For never was any business more firmly entrenched. One has the feeling that the liquor forces are gathering their strength, their resources, their ability and cunning for a desperate, concerted, world-wide effort to defeat prohibition, not only in this country, or that, but in the entire world. In support of this feeling let me mention the "collective advertising" that is being conducted in Great Britain. The liquor interests are pooling their funds and skill and consequently the advertisements of various sorts of intoxicating beverages that one sees in the newspapers and on the "boardings" ((billboards) all emanate from one source and are paid for from a common purse.

LIQUOR PREPAREDNESS CAMPAIGN

Another proof is the general movement all over the country to increase the number of consumers of liquor, especially among the youth of the land. With world consumption of intoxicants decreasing so that the quantity of fermented and brewed liquors is only a little over one-half as much, and distilled liquors about one-third as much as was consumed only a short while ago, the liquor interests are alarmed and are resolved to leave nothing undone that is liable to redeem this situation. To accomplish their purpose the liquor interests are putting on a campaign to interest the young in drinking and to instruct them in the virtues of the various beverages. To this end old and unattractive saloons are being abandoned and new and attractive ones substituted. Then, in suburban districts, even on property owned by the London County Council, drink places with all equipment for recreation, cricket grounds, tennis courts, dressing and bathing facilities are being erected. The Continental practices, such as the beer gardens of Germany and the wine cafes of France are being adopted. The goal is to bring about a condition in which the entire family, parents and children, will come together to the public places, thus "respectabilizing" drinking and gaining the young as customers.

Still further, this cooperative movement is seen in "The International Wine Office" established in Paris and now joined by some fifteen governments (yes I mean just that) for which membership a fee is paid, the annual income of the "Office" now brings 180,000 pounds. And what does this office do? Nothing but advertise wine. And their advertising is not the conventional sort. It is educative; educating the people of the world as to the virtues of wine as a beverage over those of beer, whisky, gin, etc. Wine is referred to as a temperance drink. A pamphlet which is used as a medium is called "True Temperance."

INTOXICANTS ON THE ROAD

Drunkenness is an important item in dealing with the drink habit, but to be scientific, drunkenness must be defined. It has been established beyond the peradventure of a doubt by long and multitudinous laboratory experiments that alcohol in the smallest quantities is intoxicating to just that extent. This has been capitalized recently in connection with a bill in Parliament to control or deal with road accidents. Six thousand killed and 180,000 injured in automobile accidents in a year is alarming. It is definitely known that many of these accidents are caused by liquor; some of them obviously and many more most certainly, for quick reaction and proper caution are necessary qualities of an automobile driver. That alcohol in even the smallest quantities delays reaction and dulls caution and judgment are facts established. A quick reaction is one twenty-fifth of a second; a fair reaction is one-tenth of a second. Alcohol in the smallest amount slows the reaction up until a man with the quickest normal reaction is reduced to one-third of a second or even lower, according to the quantity of alcohol consumed and the susceptibility of the driver to its effects.

And now appears a strange fact. The Germans are a beer drinking nation. Temperance movements are almost unknown in Germany. In fact, at no time has such a movement gained any wide proportion. There are not many total abstainers in Germany, and yet so well is the effect of alcohol known that automobile drivers, when licensed, are given a warning card which tells them this fact and advises that any man who drives a car should totally abstain from intoxicating drinks of all kinds.

In the light of these facts which are indisputable, I wonder just what would be the situation in the United States, where the automobile is so prevalent compared to other countries, if saloons were as common today as they once were. I shall not attempt to express my thought on this, but will leave the reader to form his own picture.

RESTING ON OUR OARS

It should be known by all lovers of temperance that the liquor interests of the world are gathering their strength for a desperate effort to regain their losses and that nothing will escape their cunning to achieve their ends. They are as unscrupulous as they ever were. The bootlegger is as much of a saint as is the brewer, the distiller and the vintner, and the purchaser of illicit liquor does not excel these in saintliness. Great sums of money are to be spent in popularizing drinking and the argument will be as subtle as his satanic majesty can make it. In the meantime one cannot avoid a feeling that temperance believers are resting on their oars. Bands of Hope are disbanding all over England. Years ago these exercised a great influence; but they are disappearing. The Church seems to be woefully apathetic upon this subject. And the apathy in America is just as great. Instruction on the harmful influence of the use of narcotics has all but disappeared from the educational system. Where there were twenty voices and instrumentalities in pre-Volstead days there is but one weak one today. It is common to hear it said that the Eighteenth Amendment will never be repealed. But who knows what may be done when an uninstructed generation comes upon the stage of action? In the case of war a generation that knows not its horrors is essential to a repetition. May not a generation ignorant concerning the evils of drink be as disastrous? There never was an hour when temperance people should exert themselves more energetically and wisely than the present.

DAVID M. EDWARDS.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE CHRISTIAN WORLD EDUCATION GROUPS

Not far apart in North Carolina are the two colleges, Bricks College for Negro students, and Atlantic Christian College for White. Groups of students from the Junior and Senior classes of the two colleges—Christian World Education groups—meet every two weeks at the two institutions alternately to discuss vital subjects of today. When the meeting is at Bricks College, the leader is white; when held at Atlantic, a colored student takes the lead. Last semester the topic was the labor situation in North Carolina, and its effects on interracial relations. The present semester is to be devoted to international questions.

In Tennessee, a similar experiment has been carried on for a couple of years between Knoxville College, for colored students, and Marysville College for white. The two institutions are about thirty miles apart.

It is noted that in group experiments where the students are left largely to themselves, their relations are more normal than when their elders attempt to lead them into familiar ruts.

THE EXECUTIVE SECRETARY ABROAD

Clarence E. Pickett has reached Germany. He confesses to having felt a little uncertain about the continued "normalcy" of his stomach en route, and laments that the swift *Europa* landed him just as he was really getting accustomed to ocean travel. He reached London just in time to miss the Friends Service Council meeting, but did get to attend the Meeting for Sufferings. He arrived a day before Bertram and Irene Pickard returned to Geneva, and so he and Carl Heath were able to plan their week there early in May.

"Harry Timbres came to see me at the Westway where I was staying, *before I was up*. This is not a reflection on Harry Timbres' early hours of calling, but rather on the good sleeping effect of English air." Harry is getting on well in his Tropical Medical Course. They talked over Tagore's visit to the United States, and "I hope to see the poet in England in May."

Much time was given to discussion of the various Centers and their work. "I am to take to Russia a supply of food to supplement the regular Government ration of food for all three of the Moscow workers. I found a deep concern that Gilbert MacMaster and I should be very sensitive to any contacts which might be open to speak to the Divine in any Russian officials whom we might meet. This, they felt, was much more important than protesting at long range against religious persecution.

"One is impressed with the beauty of Friends House (and wonders why not American Friends House in Philadelphia) and the efficiency and spirit of the staff of the Friends Service Council."

The next letter, from Braunschweig, takes us across the windmill country of Holland, and rural, ancient-costumed western Germany, to the home of Pastor Wilhelm Mensching near Guckeburg, and Dr. Otto Bracks in Braunschweig itself. Both have been at Buck Hill Falls, and the former is a member of the German Friends of Quakerism. As a pastor in the State Church, he was able to give Clarence Pickett much opportunity to see and speak with the people, besides inviting a number to his home for a two and a half hour discussion on Quakerism, the cause of the war, the Young Plan, Prohibition, United States' refusal to admit C. O.'s as citizens, the spiritual basis of life, and similar questions.

QUAKER PRISON WORK IN FRANCE

In 1924, Phebe Borghesio and Henry van Etten, who are still working in the Quaker Center in Paris, started the Quaker prison service there. At the time, it was peculiarly an international service—and as women of fifteen nationalities were visited and helped last year, that feature is by no means a thing of the past. But in 1924, Paris was filled with people of all races, some of them in desperate poverty, others quite willing to resort to crime. The work began with visiting the foreign women in prison, sometimes translating their language to officials, and frequently helping them back to their own countries after their release from prison. The three women most interested soon joined the Committee of Protestant women for prison work which was started by Elizabeth Fry in France in 1839.

Two years later Gerda Kappenburg and Henry van Etten united with some interested persons, not Friends, to form the Committee for Study and Action for the Diminution of Crime. This group has now grown much in numbers and in influence. By radio talks, magazine articles and public addresses, it is steadily reaching the public and creating a new idea concerning the prisoner. The Committee's headquarters, however, are still at the Quaker Center, and the actual work of visiting prisoners in the women's prisons at Fresnes and St. Lazare, and the boys' prison, La Petite-Roquette, is largely carried on by Friends, while Henry van Etten is one of the leaders in the publicity work, as well.

In 1927, arrangements were made for the first concerts ever given in French prisons. Since then, they have been given regularly in the three above mentioned. Lectures have also been arranged, and in 1929, occasional moving picture lectures were made possible. The effect on the prisoners of these renewed contacts with the outside world is astonishing. Scores of letters have been received from the women and boys who have been "restored to courage and to hope," as one of them said. The work is international in a double sense, for whatever uplifts and helps a group of people in one land is surely helping and uplifting the world. Henry van Etten sends us an account of a concert in the boys' prison:

CHRISTMAS AT THE PRISON OF LA PETITE-ROQUETTE

High, weather-stained walls, a look of sadness and dilapidation everywhere, an old flag, its colors faded and weary, a great door with a little grating revealing the eyes of a warden. This is what greeted the eyes of a little band of half a dozen, who turned their steps toward the Prison for Boys near the famous Pere Lachaise Cemetery in Paris. One of them carefully carried a "cello," two others had violin cases under their arms. All had the sober look of those about to do something very serious. They were musicians who, accompanied by other big-hearted people, were coming to give an hour's recreation to the young inmates of La Petite-Roquette.

At the same time, inside the huge sad pile, orders were being shouted down the corridors. A hundred echoes reverberated, the drawing of enormous rusty bolts, the groaning of great doors, the clattering of wooden shoes, the oaths of wardens whom it was impossible to obey quickly enough, the tramping of lads in single file down the cold, dark passages in the already gathering dusk. Some, on account of the cold, have drawn their summer clothing over their winter garments. Some have their heads shorn for hygienic reasons. Others have long rough hair, but all have an air of neglect, their prison pallor accentuated by an appearance of infrequent ablutions, almost as though they were vying with the gloomy building with its stained walls, its cracked ceilings, its rusted windows—often lacking two or three panes. There are little fellows of fourteen, undersized for their age, but the majority are sixteen or seventeen. Each

is a specimen of suffering, maladjusted humanity. Most of them are children born in the slums and raised in the streets.

Then comes the entry into the chapel, a large amphitheater, with leprous walls and fallen plaster, badly lighted and freezing cold, despite the efforts of one old stove which poisons the air. In the half-light one can hear the doors of the little individual boxes slam, as each young occupant enters. When these boxes are filled two hundred heads—the bodies are invisible—look up at the altar.

The musicians have taken their places up in the gallery, and one lamp set in the melodeon faintly lights up their music-stands. There is a short address (by Henry van Etten), and then follows the concert. The music swells, and fills the chapel, the atmosphere becomes deep and still. There is absolute silence in the little boxes, as everyone comes under the spell of something great and beautiful. A clear voice rises and three times it fills the great dark bowl. The little lights flicker, and up in the gallery the musicians try to warm their numb fingers.

The concert is over. The chapel empties, and then fills again, for this Christmas there are more than four hundred lads in that old Bastille. A second time we hear the music and the songs. Back again in their cold, dark cells, each boy is paid a friendly visit, either by the musicians or those who came with them. The baskets of rolls, chocolate and tangerines are quickly emptied, and the stacks of cards distributed, each with a cheerful picture and these words "Des Amis inconnus ont pense a vous." (Some unknown friends have thought of you.) It is hardly yet five o'clock. The visitors are gone, and the silence settles down. The lack of light prevents the young inmates from going on with their wretched work of tying waste bits of string together, or making toy pistols. There is nothing to do but to lie down on their bunks, and spend the long hours thinking about the unusual day they have just spent. Christmas at La Petite-Roquette is over!

MOONBEAM MESSENGERS

By Corona Rayle Cook

Bong, bong, bong!

The clock in the church tower was just finishing striking midnight when there was a stir in the big gymnasium of the Y. W. C. A.

"Well, look how many there are of us! This is quite a reunion," said a voice.

"Greetings, comrades," said another.

There was another stir and just then a moonbeam came dancing in through the window.

"Oh, I'm so glad it is midnight, for now you can all talk. I am just back from the Philippines not so many hours ago and I found that the boys and girls there are eagerly awaiting your arrival. You will be real Treasure Chests of Friendship, I assure you," she said.

"Oh, I'm so nervous," said a chest away over in the corner. "I have been having such a troubled dream. I dreamed there were not enough of us nearly to go around to each school and some children did not receive even one marble or stamp or *anything*. Oh, it was terrible," she shuddered.

"Well," said the moonbeam, "I have just been counting you. There are two hundred and fifty of you here, all from this city. You will go to at least that many communities, but I *do* wish there *could* be enough Treasure Chests for every Filipino boy and girl to have at least *one* little thing out of one of them as a token of friendship from the American boys and girls."

"Well, the Sunday school class that filled me had so much fun doing it and they were so careful to wrap each of my gifts that I feel I am carrying their love, friendship and joyousness straight to the Filipinos," said a chest near the middle of the display.

"I have been thinking of the chest who sat next to me in the factory store room. Three times the people came and took all the chests next to us. Then I was taken, but the last I saw of him he was sitting sadly looking after me. He did so want to go as a Friendship Messenger. I hope someone bought him so that he could go." The chest who had been speaking look thoughtfully around on the group.

"Oh, I wish so, too. I'll tell you—I will promise to go into every bedroom window I can find and whisper to those asleep and tell them of the wonderful opportunity to show a friendly feeling. I will ask my sister moonbeams to do the same. I must go now," said the moonbeam. "The next time I see you you will be in the Philippines. Till then, good-bye."

"Yes, we are here for a farewell tomorrow when all the boys and girls in the city are invited to be here to say good-bye to us before we go. Then we will be packed in big boxes and sent to New York, where we will go as Peace Messengers on an Army transport—guests of the Government—to the Philippines. I am so thrilled about it," said the first chest.

"Ah, 'tis growing late, Comrades, we must remember the hour."

All the chests settled back into silence to dream of the friendly adventure on which they were going, as the moonbeam danced away and a mouse scurried away to tell all his relatives about the great things he had heard.

Anyone having heard the message of the moonbeams and wanting to take part in the friendly adventure may receive literature on the project, which is sponsored by the Committee on World Friendship Among Children, from Corona Rayle Cook, 1445 Forest Avenue, Portland, Maine, or from the American Friends Board of Missions, Richmond, Indiana.

SPREADING PEACE MESSAGE IN SOUTH DAKOTA

The work of Mary Ida Winder of Washington, D. C., who is touring South Dakota in the cause of Good Will under the auspices of the International Council for Prevention of War, is being well received and much appreciated. O. J. Marshall of Wessington Springs, S. D., writes enthusiastically of her work and mentions some points of contact in the state where meetings were held with students at colleges and high schools. "This young woman, a former student of Nebraska Central College, is a power on the platform."

On Saturday evening, April 19, Mary Ida Winder arrived at Aurora where Friends had arranged two services for the following day. At both she greeted a full house. Monday morning at Stickney High School she met a very appreciative audience and then drove eighteen miles to the consolidated High School for another address. Thirty miles to Wessington Springs where a crowded house greeted her at 1:30 p. m., and thence to Junior College at 2:45, addressing students and professors with no uncertain result. Edwin Hanson, pastor at Harmony Friends Meeting, took her and Casper, Elizabeth and E. D. Hanson, out thirteen miles for an evening meeting at Harmony Church where she was greeted in good Quaker style.

In her addresses she tells of her trip to Europe, her conferences with groups in London and other places, and how the good will proposition is discussed with young and old. She gave a graphic report of the five hundred delegation from over thirty different nations which met in Holland to discuss ways and means of settling national troubles without resort to war. Quoting President Hoover, she stated that seventy-two cents of every dollar expended by our Government goes for war debt and preparation for war. Her impressive appeals to young men and young women are helping in this great task of preparing the coming generation to think candidly and act to end war, and in a neighborly way settle local and international differences. She is speaking at Chamberlain High School and other places along the Missouri River. It is hoped that she may be privileged to tour every state in the Union and give her splendid peace message.

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

THE BOOK EVERYBODY KNOWS

II.

THE TOWER OF BABEL—CONFUSION OF TONGUES

(Genesis 11:19)

This story is an explanation of the diversity of languages and of the distribution of mankind throughout the earth. It is interesting to conjecture as to its origin. Primitive Semites coming from their nomadic simplicity into the crowded centers of population in the Tigris-Euphrates valley were almost overpowered by the city life. They listened to the hubbub of the streets and bazaars. They were dazzled by the kaleidoscope of colors; awed by the height of the buildings, especially the temples with their long winding ramps. Like the provincial who visits New York and is at first amazed at its wealth and power, its massive and lofty skyscrapers, only to begin to wonder if all this elaborate and complex life is really wholesome and not presumptuous, so these ancient nomads from the desert reflected upon what they saw.

Perhaps some temple, the highest, was unfinished or even crumbling in ruins. Was this not the key to the whole? Men had presumed upon the very precincts of deity. They had sought to build to the sky itself. Their lawless ambition had outreached its appointed scope. The unnatural diversity of language, the unwholesome division of peoples, the unnecessary complexity of life, was God's punishment for their willful and vaulting ambition. "Except Jehovah build the house, they labor in vain that built it." We can only conjecture that something like this may have been the way in which God spoke in the experience of a primitive people.

It is easy to point out the cruder aspects of the story: the naive explanation which makes different languages the cause instead of the result of the diffusion of peoples; the manlike conception of a Deity who comes down to investigate the deeds of men; and especially the notion of an envious or jealous Deity who fears lest human greatness shall subvert the order of the world and rival God. (Verses 6, 7.) These combine to make the ancient story for many merely a curious example of primitive thinking.

But the present writer cannot escape the sense of something more! There is the tone of tragedy in the story, tragedy on a colossal scale. Mankind has gone wrong. Unity and understanding were a part of God's plan for the race. That people and nations should be sundered, divided; that man should not be able to understand the speech of his fellows is sheer tragedy. Is it less tragic because we are able to give more sophisticated explanations of it? What a mighty conception of the unity of mankind under God and of the breaking of that unity as a sin of presumption against God! For so we are surely justified in reading the story. The idea of an envious Deity we may well slough off as a survival of a cruder age. But the sense of tragedy in the break-up of humanity, the conviction that unity and understanding among men are of God's own ground plan for the race, and that the violation of this underlying unity and understanding between man and man anywhere and everywhere is a presumptuous sin against God: this is magnificent theology and magnificent ethics!

It is interesting to note that the Tower of Babel story closes the section of Genesis which deals with the beginnings of humanity as a whole. From this point on the record particularizes. Abram appears on the scene and interest centers in chosen individuals and a chosen people. If space permitted it would be possible to show that the transition is not wholly abrupt. In Abram "all the families of the earth shall be blessed." The writer seems to suggest that God's purpose in a particular providence is the achievement of a universal objective. And this motif is never wholly lost in the Old Testament though it recedes into the background from time to time. An individual, a nation, an anointed leader was favored of God to the end that a divided humanity might be knit together into one under God. Strange as it may seem, this sense of mission and of responsibility for mankind as a whole has been one of the major influences in keeping the Jews separate and distinct from other races and religions from that day to this. One thinks of similar perversions in the history of almost all sects and societies. What religious group, what individual with genuine convictions, has not to consider the same problem and to test each item of his creed and each principle of his practice in the light of humanity as a whole?

From this Genesis account one's mind leaps at once across the centuries to the Day of Pentecost. When the Holy Spirit came, Parthians, Medes, Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphilia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians—"every man heard them speaking in his own language." Dare we claim to have been baptized with the Holy Spirit if we can not understand and be understood by Communists, Socialists, Negroes, Jews, Roman Catholics, Buddhists, Mohammedans, the whole complex of folk who make up the human race?

ALEXANDER C. PURDY.

Hartford, Conn.

INDIANAPOLIS ITEMS

John Haramy, a native of Palestine, at present Professor of History in Indiana Central University, recently talked before the high school department of the Sunday school on the customs of Easter in the Holy Land.

Albert Esculto, a Filipino and a student in Butler College spoke before the Missionary Auxiliary, April 18, when the fifteen chests being filled for the children of the Philippine Islands, were on exhibit.

Henry T. Hodgkin, the new director of "Pendle Hill" School, Philadelphia, will attend Plainfield Quarterly Meeting at First Friends Church, Friday, May 2. The meeting on Ministry and Oversight will convene at five o'clock, the regular church night supper at six o'clock, and Quarterly Meeting will follow. Henry T. Hodgkin will speak at Quarterly Meeting and also before the Men's Bible Class and at the meeting for worship Sunday morning.

Easter Sunday Observance started with a sunrise service at 6:30, which was well attended. This early hour of worship was outstanding in its quietness and beauty.

The worship period of the Church School in which all departments united was a time of inspiration. It consisted of scripture reading interspersed with music and illustrated with stereopticon slides of the reproduction of masterpieces of the Life of Christ.

The morning service for worship was a service which will last long in the memory of those attending. Ira C. Dawes spoke on the subject: "Easter Realities," and at the close received seventy-eight into membership. Many of these come as a result of several months of work and close cooperation between the pastor and volunteer workers in the meeting. An analysis of the list reveals that fourteen come from associate to active membership within this meeting, twenty-eight have transferred their membership from other Friends meetings, thirteen come with letters from other denominations, and seventeen are requests from individuals who have not been affiliated with any meeting. Among these are twelve families.

HENRY T. HODGKIN MEETS CALIFORNIA FRIENDS

In order that they might gain the most from his short visit, Friends from southern California gathered on the campus of Whittier College during the college spring vacation for a week-end Retreat over April 5 and 6 with Dr. Henry T. Hodgkin. The Pacific Coast Branch of the American Friends Service Committee made arrangements for the Retreat, inviting Friends from all the meetings in the community. A group of one hundred and ten were registered during the time of the meetings at Platner Hall, the girls' dormitory, which was the headquarters for the conference.

Saturday afternoon and evening there were addresses by Dr. Hodgkin, followed by a time of general discussion. Sunday morning a meeting for worship "after the manner of Friends" was held in the parlor at Platner Hall, and Sunday afternoon there was a general meeting of the Service Committee in the college auditorium. Several out-of-town people attended every meeting, the largest groups coming from Pasadena, others from Long Beach, Los Angeles, Riverside and Redlands. Twenty of these people stayed in Platner Hall over night. Here as well as with the larger gathering that ate together in the cafeteria there was opportunity for splendid fellowship.

Dr. Hodgkin led the group into consideration of some very real problems. The place of religion in the changing, modern world was recognized. Especially is its need on the part of younger people today felt as a challenge to religious leaders. Pendle Hill, the school whose leadership Dr. Hodgkin is coming to American to assume, is to be a center for group study of religion and its relation to the social order. It has been thought of as a place where people shall have time and opportunity to think through some of the problems religion and life present to them today.

Characteristics of the Quaker point of view, that of an inner, mystical religious experience and its outward practical expression in social terms were clearly set forth. This point of view, especially in Friends expressions concerning peace, slavery, penal reform and race problems, has not always been very popular. However, Quakerism was started as a minority movement and is still so today. Perhaps this is because it has always been some phase of a reform movement, which always starts with a minority. However, as the speaker said, "Being in a minority pulls you up," and this has strengthened the small group to try still to live simply as it would seem necessary to bring the Kingdom of Heaven to earth.

California Friends are in true appreciation of the inspiration that Dr. Hodgkin has given them through this conference. His clear thinking and forceful presentation of the problems of life with the guidance he would give through following Quaker principles has made a deep impression on those who were with him. Everyone felt that the Retreat was a time of great helpfulness, conviction, and fellowship.

MINISTERS' CONFERENCE AT PRAIRIE CENTER

The Ministers' Conference of Hesper and Tonganoxie Quarterly Meetings (Kansas Yearly Meeting) met with Oscar and Grace Thompson, pastors at Prairie Center (near Eudora, Kans.), April 17. Because of sickness and other hindering causes several ministers and workers were not able to be present.

In the eleven o'clock devotional and prayer service Fred P. White, of Lawrence, read from Paul's second letter to Timothy the second chapter and reminded us that "the more we draw upon God's grace the more there is for us." He also admonished us to keep ourselves free from the entanglements of the world; not that we should absolutely refrain from those things commonly classed as "secular" but those things which entangle us and finally bring our downfall. In a season of waiting upon God in prayer, there seemed to be a wonderful spirit of prayer prevailing. Prayer was offered, not only for this immediate conference, but for those not able to attend and for the coming Pastor's Alliance soon to be held.

After the noon hour the discussion of the topic chosen for the day: "The Place and Work of the Pastor in the Rural Community," was introduced by Nettie Haworth of Stanwood meeting, Tonganoxie Quarterly Meeting. Among other good thoughts presented was this, "We need the help and guidance of the Holy Spirit as much in pastoral visiting as in any other work."

The following officers were elected for the coming year: President, Oren D. Dunlap; Vice President, Nettie Haworth; Secretary-Treasurer, Lora Nellis. Those present were Clinton and Lora Nellis, Cyrus and Amy Hawkins, Oscar and Grace Thompson, Oren and Mabel Dunlap, Nettie Haworth, A. H. Dunlap, Richard Gause and Fred P. White. After a very profitable time spent together we parted to meet again in July at Hesper.

Oscar and Grace Thompson have been released from the work at Prairie Center in order that they might take up the work at Spring Grove, one of the oldest monthly meetings of Kansas Yearly Meeting. The church there has been in a very poor condition for some years past and it seems that a time of awakening has come and that Friends again are about to move forward in that place.

MARKING HIGH POINTS AT CENTRAL CITY

Perhaps the most important undertaking of the Central City, Nebraska, Meeting during the past three months has been that of cooperating with the other Protestant churches of the city in a series of Holy Week services. The churches obtained as the leader Dr. Harry F. Huntington of Longmont, Colo., who was for some time student pastor for the Methodist Church at the University of Nebraska. Because of his experience in working with youth and his sympathy for and understanding of the problems of youth, he was especially well qualified to appeal to the young people of the community. On the basis of these qualifications the School Board was approached which resulted in their permission for him to speak before the High School each morning of the week. This gave him access to about 350 students, many of whom he could not have reached in the evening church services. In addition to the High School contacts, he spoke in the chapel services at Nebraska Central College three times during the week.

The purpose of the churches in planning for these special services was evangelistic, considered in its highest, most wholesome sense. Although many of his addresses to the young people were on practical subjects such as "Honoring Our Parents" and "Happiness," and although some of his evening subjects dealt with such problems as "The Making of Memory" and "Science and Religion," yet as the week progressed the more distinctly Christian emphasis came into prominence which reached its climax on Easter evening when he appealed to the young people to "decide for Christ and all that he represents," and later spoke to a crowded auditorium on "Jesus of Nazareth."

The cooperating churches were, Baptist, Disciples, Episcopal, Lutheran, Methodist, Presbyterian and Friends. One of the amusing and harmless incidents occurring was that connected with an attempt to observe the Lord's Supper on Thursday evening; no one method of observing communion could be agreed upon, so Dr. Huntington suggested that we observe it after the custom of Friends! There was a concensus of feeling that such a cooperative movement was highly beneficial and that the leadership of Dr. Huntington was most commendable. The entire city cooperated in a splendid way.

Central City Meeting and Nebraska Central College were fortunate in the visit of Henry T. and Joy Hodgkin, March 27-31. These Friends are too well known to need further introduction. Dr. Hodgkin spoke twice at the chapel services in a very helpful and inspiring

way, at one of which he presented in general terms the "dreams" of Pendle Hill. At an evening social gathering of the faculty and in personal conferences with students he had an opportunity to speak in more detail of the prospects of this Quaker graduate center. Sunday was a very busy day for the Hodgkins. Mrs. Hodgkin was called upon to address the adult and young people's divisions of the Church School and later the women of these two divisions; in the evening she spoke to the Junior and Intermediate C. E. Societies. On each of these occasions much information was given in regard to mission work in China which aroused interest in missionary efforts. Dr. Hodgkin spoke at both the morning and evening hour for worship and brought unusually helpful messages. Friends were all glad for their visit.

Another visit which the Meeting appreciated was that of Dr. H. Clark Bedford, Dean of Penn College, Oskaloosa, Iowa, and his wife. He spoke at the morning service, April 6, and many have spoken gratefully of his message.

Just now we are looking forward to a Gold Medal Peace Contest to be held at Alda, Nebr., at Quarterly Meeting time. There are seven or eight silver medals, given by the American Friends Service Committee, in this part of Nebraska Yearly Meeting.

EASTER AT KANSAS CITY

Easter Sunday at Kansas City, Missouri, was a red letter day for the church. Both the Sunday school and morning service were very well attended with many of the parents of the Sunday-school children coming to church and keeping their children with them. Appropriate Easter music was given by the choir and the acting pastor, Calvin B. Moody, brought a very fine Easter message. Several new members were added to the church and a special Easter offering of about $100 was contributed in little Easter offering envelopes which had been mailed to the members and parents of Sunday-school children. In the evening the choir and the various departments of the Sunday school rendered a program of music and recitations which was well attended.

Mr. Moody, a Congregationalist minister, is serving the church until June 1st, 1930, but on account of his age will probably not be able to carry the work very much longer. The work is being kept up in good condition and the church, with a young man as pastor, should make good progress in the splendid community which it serves.

We are slow to realize that it is God alone who gives power to get wealth and it is He alone who can keep that wealth in safety after it has been got.

Studies in Personal Evangelism

By Ralph D. Perry

THE SOUL WINNER'S QUALIFICATIONS

(Continued)

Praying men are God's first pick for his work. The question now arises, how shall we pray and what shall we pray for? We shall mention five or six things that will serve as a guide to the soul winner in prayer.

1. Pray to be led to the right person. It is true that every one needs to be warned. It is also true that there are times in the lives of individuals when they are more open to the gospel than at other times. Some individuals may be approached by anyone while there are others who will listen to certain individuals only. God knows all about these conditions, therefore we need to pray that we be led to the right person.

2. We need to pray for the right approach. We must use tact in personal work for a heart may be hardened by the approach we make. The story of the newly converted barber illustrates this. He had made up his mind to say something to every one he met concerning their souls. One man came into the shop for a shave and while stropping the razor he wondered just how to begin. All at once he leaned over the man and with the razor poised in the air he said, "Are you ready to die?" The man jumped out of the chair and ran out of the shop thinking the barber had lost his mind and was going to murder him.

The following beautiful little story will illustrate how one man whose heart was very hard was won. A minister went to call upon a man who had at one time been a Christian. He had a beautiful little daughter that was the pride of the home. One day death entered the home and this little one was taken. He blamed God and would have nothing to do with religion and would not let any one say anything to him about his soul. On the way to this home the minister wondered just how he could win this man for Christ.

After dinner they went out on the farm to look at the stock. They at last came to a flock of sheep and lambs. In talking about these the farmer made the remark that if one of the lambs were carried across a little stream that flowed near by the whole flock would cross over. Suddenly the minister stooped over, picked up a lamb in his arms and waded through the stream to the other side and then putting the lamb down he stepped back. It at once began bleating. The mother immediately crossed the stream followed by the other sheep. Turning to the minister the man asked, "Why did you do that?" He replied, "To illustrate to you how God took your little lamb across the river of death to heaven that he might be able to draw you." The man saw the point and yielded his heart to God. We need to study the art of approaching men.

3. We are to pray for discernment to detect difficulties. Many times an excuse given to a personal worker is merely a blind to hide some sin. There are difficulties real and imaginary and we need the discernment of the Spirit to detect these. How often we have heard the excuse, "I can't live it," when the fact was there was not willingness to yield the heart to God. We shall dwell more on excuses later.

4. Pray for the appropriate scriptures. The Bible is the sword of the Spirit and there is nothing like the Word to strike conviction to the heart of man. I know there are those today who would have us believe that the Bible is not the inspired word of God but I have seen the Sword of the Spirit wielded by gospel workers so many times when men would turn to God that I can not doubt it. I read not long ago of a native of China who had never heard a gospel sermon. He did not know what a church was. He had never talked to any one about spiritual things. On one of his trips for supplies he was given one of the gospels. Taking it home he read it and re-read it. When a missionary found him he was living a Christian life and teaching others. Nothing but the power of God could cause one of these natives to turn from their idols. When we see such results following the reading of the Bible we must say it is the Word of God. I remember hearing of an infidel who prided himself on his arguments with various Christians. One day he met a young man who would not argue but simply quoted one passage of scripture after another in answer to his arguements. He turned away in disgust saying, "What can you do with a man who will just quote scripture?" Truly the Bible is the Word of God and is "The power of God unto salvation to every one that believeth."

5. Pray that power to convict and convince may be given. This power comes only from the Holy Spirit and since no soul is ever led to Christ until it is convinced and convicted we ought to pray earnestly for this. "Ask and ye shall receive."

6. Lastly, make out a prayer list of those whom you want to see saved. Pray definitely every day for each one. Definite prayer is the type God blesses. What a blessing it will be to you as those on your prayer list yield their hearts to God!

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

HERE IS THE ANSWER

Editor THE AMERICAN FRIEND:

In answer to W. Rufus Kersey's query, "What became of Honey Creek Monthly Meeting located seven miles south of Terre Haute, Ind.," I can write the following:

The meeting was organized by Blue River Quarterly Meeting, Salem, Ind., in 1820 and after eight years of annual numerical increase, it was broken up in 1828 by the Hicksite separation. At Blue River Quarterly Meeting held March 7, 1828, the matter was taken up and a committee appointed to visit them on account of "the sorrowful situation because of the spirit of insubordination on the part of some of the members." The meeting was laid down and the Orthodox members attached to Bloomfield Monthly Meeting, now Bloomingdale, Indiana. But the slumbering embers continued to live and after a half century a new meeting was organized, near the old Honey Creek site and named Providence, which will soon have a half century of service. The families of Thomas Durham, David Durham and William Bennett should be added to the list of early members at Honey Creek, given by Rufus Kersey. The meeting took its name from a stream which enters the Wabash River near by.

LEWIS E. STOUT.

Plainfield, Ind.

FRIENDS ON CRUISE FOREGATHER

Editor THE AMERICAN FRIEND:

Passengers on the *Calgaric* did not ask each other regarding their church affiliations yet it was not long before Friends knew of each other's presence and thought there should be opportunity of knowing each other better. So on April 8, a meeting was called, an informal one, where each had opportunity to speak.

Those who were present are glad of their connection with the Religious Society of Friends and it is their judgment that emphasis should be placed on the great Quaker beliefs which they hold in common, rather than on the differences which separate the various branches of the Society. There is much to hold us together. All are pleased with the attitude of the Prime Minister of Great Britain and President Hoover and think the stand they have taken means much for goodwill and world peace. These Friends are united in hoping the London Conference will succeed in joining the leading nations of the world in an agreement for reduction of naval armaments.

The Friends from the East and West had not realized that there were more than 10,000 Friends in North Carolina Yearly Meeting and that they were increasing more rapidly than any other Yearly Meeting in the United States, and that this most southern Yearly Meeting has a large proportion of young people in its membership. Several of the Quakers on the *Calgaric* had received their training in Friends colleges and are interested in the maintenance and growth of these institutions. With the knowledge of the growth of Quakerism in North Carolina came a fuller realization of the importance of Guilford College as a training center for future leaders, and the strong appeal it makes to the Society all over the United States.

These Quaker passengers on the boat were Maris E. Bartram, Alice C. Rhoades, Caroline P. Rhoades, Mary H. Rhoades, and Mrs. Walters, Philadelphia; C. Clarence Lippincott and wife, Denver; Hattie Legg, Portland, Oregon; Inez Beebe Perisho, Elwood C. Perisho, Guilford College, N. C.; Nellie Moon Taylor, Danbury, N. C.

ELWOOD C. PERISHO.

WHOM DOES THIS INTEREST?

Editor THE AMERICAN FRIEND:

Many Friends today quote John Woolman as an example of a person who really lived the Christian life—one who sacrificed what would be called pleasures to give most of his time to helping others. He dressed simply and lived in a small house, just large enough to be comfortable, not indulging in luxuries that many people, even Friends, indulge in today.

He is gone, but we are trying to keep alive the spirit of John Woolman in the little old house in Mount Holly, N. J., where he spent much of his life. His house, also the one close by, built for his daughter, are under the care of an association and a hostess is in charge. She would like an assistant who would live in the house and be willing to show visitors around, also take charge of the tea room and make what she could from it.

It is especially desired that a Friend may be sufficiently interested to take this position, but anyone in sympathy with Friends would be eligible.

As we want to keep it a quiet little place, we are not taking "Sunday transients." Some people drop in for afternoon tea, others for meals. Sometimes as many as thirty arrange to come for lunch. A few people stay over the week-end, or, a week or two at a time. We have had small conferences at times. There are only five bedrooms in the two houses, but neighbors are glad to accommodate people over night.

The charm of the place is in the huge fireplace and large exposed beams in the living room, also in the old-fashioned furniture.

Then, too, there is a splendid garden running 900 feet back, in which there are many flowers, shrubs and trees as well as vegetables and small fruit, and quite a number of apple, cherry, plum and pear trees. If there is someone who would like to do the tea room work, and perhaps bring another person along for company just to make a real home of it, please write to Sarah B. Leeds, Hostess,

THE WOOLMAN HOUSE,
99 Branch Street,
Mt. Holly, N. J.

(S. B. L. lives in her own home just across the street.)

Look not mournfully into the past; it comes not back again. Wisely improve the present: it is thine. Go forth to meet the future without fear and with a manly heart.

HIGHWAYS TO INTERNATIONAL GOOD WILL

By Walter W. Van Kirk

Education, business, diplomacy, science, and religion are building highways to international good will. The author leads his readers over these highways, believing that we are standing on the threshold of a new era when nations will walk in the ways of Peace.

PRICE $1.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street Richmond, Indiana

FOREST AVENUE MEETING PORTLAND, MAINE

Portland, Maine, is called The Sunrise Gateway of America and thus we are encouraged to emulate the sun's example of industry. The Forest Avenue Meetinghouse is an historic one, but for some years there were no meetings held there. Gradually in recent years a community Friends Meeting has grown about the nucleus of the older group until now the meeting is showing a steady growth. Early in October a community survey was made and the data from this has been of great assistance to the pastor, Lindley J. Cook, who came to the meeting in September, in becoming acquainted with the rather large community in which this is the only church.

The newly organized Boy Scout Troop has been a very popular feature and the pastor, as Scoutmaster, finds a real opportunity to be with and to direct the boys. The Scouts attend the worship services, sitting in a body, or serving as ushers when needed. Some are seriously considering church membership.

The Sunday evening service is for, and often conducted by, the young people who have an active organization. The topics discussed have been those vital to their lives with the result of some honest, deep thinking on present-day problems and the Christian attitude toward them. The pastor has been director and counsellor of these meetings. At Christmas time they presented a play and the Easter season called for them to present another, "The Boy Who Discovered Easter."

In the Fall the women furnished the money—doesn't that sound natural?—for a new furnace and the men of the church and community dug a basement under a part of the meetinghouse so that the new heating plant could be installed. Now the men are talking of finishing the excavation so that some much needed room could be added. Both the men and women of the church and community have live, wide-awake organizations. The two already existing women's organizations were disbanded last fall and one new one started which is known as the Women's League, with Elizabeth Davis as president. The women are constantly busy spreading sunshine, making money or doing whatever is to be done. They have hemmed fifty towels for the mission fields besides making a quilt to sell. Their meetings are times of planning, with a short program following the business session, but they sew during the whole time, for a committee provides work. The men more recently have organized what is known as the Riverton Men's Club, with Lindley J. Cook as president. Forty men, several of whom had not been in the church previously, attended the Big Chicken Feed given in April by the executive committee. Candy chicken dinners, corn chowder, corn cakes, popcorn, crackers and coffee were served—real chicken feed unless it be the coffee. All seemed to enjoy the April Fool joke played on their imaginations.

A Junior Choir, organized in the early fall, has continued all winter, the boys and girls thus having an active part in the Sunday morning worship services where a Junior sermon is in the regular order of worship. The attendance of both adults and younger ones has held up very well through the year and now, at Easter, there were eight adults and six children welcomed into church membership.

The Sunday School, under the guidance of the superintendent, Carlos Hill, and a consecrated corps of teachers, has grown steadily. At Christmas a party was held for the boys and girls, at which time they brought gifts for the Tennessee Mountain boys and girls while their own teachers gave them gifts. The women's class furnished refreshments and also gave money gifts to the superintendent, the pastor, his wife and infant son. At the same season the women gave dolls and toys to the Children's Hospital in the city, and wreaths to the Old Ladies Home.

LOS ANGELES ACTIVITIES

First Friends Church of Los Angeles, California, took some steps forward in importance on Easter Sunday when one of the largest assemblages ever to congregate in the church heard the message of the pastor, R. Ernest Lamb, who spoke on the "Glory of Easter." Naomi Myrick sang a solo, "Consider the Lilies." There were some good testimonies and at the close five associates became active members of the church. The Sunday school preceding the morning service broke over its attendance record, the total attendance reaching 107, this being seven more than has ever been in the school at any previous meeting.

In the evening an Easter pageant entitled "The Message of Easter," was presented to a good-sized audience by members of the Christian Endeavor Society, the following taking part: Claude Perkins as Joseph of Arimathea; R. Ernest Lamb and Raymond Arnold, Roman soldiers; Lawrence Burke and Lawrence Brown, Jewish priests; Miriam White as Mary Magdalene; Marjorie Chesebro as Mary; Maryanna Harvey, Salome; Betty Prose, as Angel. Special Easter music was provided by the members of the Friendly class.

The Easter church bulletin announced that Joy Ridderhoff had been accepted as a missionary for Central America by the California Yearly Meeting Board of Missions. She will leave as soon as way may open for her to go. She will be followed by the loving thoughts and prayers of many friends who wish for her a very successful career as a missionary.

Quarterly Meeting of the Pasadena district is scheduled to be held in First Friends church, Los Angeles, on April 25 and 26. At 11 a. m., on the latter date the message will be delivered by Edwin McGrew, pastor of First Friends church of Pasadena.

Henry Rising, Latvian Vice Consul at Los Angeles, went to Pasadena on the evening of April 19, when he gave a talk, with stereopticon slides, on Latvia and Russia before the Friendly Circle of the Conservative Meeting. Among other events on the program was inspection of a sample chest which the Meeting is sending to the schools of Mexico. Among the articles in the chest were dolls, baseballs, football, tops, other playthings, linen articles, medicines, and other supplies.

Mr. and Mrs. W. Raymond Lydeard are getting supplies up to their cabin site in the San Bernardino Mountains preparatory to making a summer home.

Dr. Louis T. Jones of the Whittier College Faculty has consented to act as toastmaster at the Friendship Banquet with an American Indian motif which the Brotherhood and Ladies Auxiliary of First Friends Church will give on Tuesday evening, May 13. Others on the program will be Dr. J. E. Shearer of the Southwest Museum, well-known authority on the life and customs of the Southwest Indian tribes; "Lone Star," talented trumpet soloist, and Chief Standing Bear, singer of the history and romances of his people. The American turkey will be there also and tickets are being sold at $1 each, reservations for which are being received.

Number two of *Friendly News*—organ of the church—is out with six pages full of "live" items and information. John L. Henshaw is the editor and R. Ernest Lamb, assistant.

COME TO KENNEDY SCHOOL OF MISSIONS

NEW missionary apartments add to advantages of preparing at Hartford for world service. Affiliation of College of Missions, Hartford Theological Seminary and School of Religious Education. Exceptional library of 200,000 volumes. Large collections in Chinese and Arabic. Students from many lands. Courses in English Bible, Religious Education, Rural Evangelism. Degrees M.A., S.T.M., Ph.D. Specially able Chinese department. Catalog.
E. W. CAPEN, Ph.D., *Dean*, Hartford, Connecticut

HARTFORD
Seminary Foundation
W. Douglas Mackenzie, D.D., *President*

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE RENAISSANCE OF JESUS

BY GEORGE TOLOVER TOLSON

The Abingdon Press, pp. 269, $2.00

That the welfare of the world and even the preservation of our civilization depend upon the response of our times to the challenge of the recovery of Jesus and his way of life, is the claim of this writer. Becoming interested in social conditions while a youth, he began to fit himself for leadership in Christian thought and since 1904 has been a member of the Faculty of the Pacific School of Religion in which he is now Professor of the History of Christianity. In this volume, he ably summarizes the work in recent times by students in various fields and presents to the reader a situation which is exceedingly challenging. He says, "It is urgent that we return to Jesus, whose way is the way out of confusion, uncertainty, and of impending demoralization for men, for nations, and for our civilization."

The titles of the three chapters which constitute the book give the trend of thought as the influence of Jesus' life and work has affected succeeding generations. First, "From the Historical Jesus to the Theological Christ;" second, "Science, History, and the New Discovery and Appreciation of Jesus!" and third, "The New Revelation of Jesus and the New Renaissance." The sub-sections in these chapters consider counter influences from pagan sources that have shared in the making of Christianity. "A great deal of progress has been made in Christianizing the world, but it is only a beginning. Our civilization is still largely not merely pagan, but barbarian to a large degree. It may be the task of the scholar to discover truth and the function of the preacher to proclaim it; but it devolves finally upon the man of affairs to incorporate it into the life of the world."

At the beginning, two changes are noted that were almost revolutionary within the past quarter-century, which have made the situation one of challenging hope rather than one of distressing despair. The attitude of science has changed from dogmatic mechanism to an unwonted degree of open-mindedness, and that theology is no longer at war with science but looks to science not only for suggestions and illustrations, but also for the thought-processes with which to teach religion. In answer to his question, "Why Jesus?," he says that it is the life of Jesus which gives significance to his teachings. "The Gospel consists more in the life than in the teachings of Jesus. It is he himself who is our inspiration, far more than his words." Much perversion of religion has come by the neglect of the historical Jesus in the supposed interests of the theological Christ. Jesus is greatest in what he was, and it is his manner of life that gives significance to his teachings. "The opposition of the church to progress has been in proportion as it has failed to follow the religion of Jesus."

The great revival movements and changes in the attitude of science toward truth were favorable circumstances for the growth of the religion of Jesus, but for the application of the scientific spirit to the study of Christianity itself, emancipating it from servitude to an ancient and no longer possible view of the world, and relieving it from the burden of Biblicism which was confusing the religion of Jesus with that of the primitive Hebrew people and with that of the apostle Paul by so far as he differs from Jesus, religion would not have made the progress it did during the past hundred years. The discovery of development in the Bible has made it possible to exalt Jesus to his proper place as the supreme manifestation of God and the interpreter of his will. "It is extremely important for the conquest of the world for Christ that, not the letters of rules, regulations, disciplines and creeds, which may be of value to people in some particular sort of civilization, be forced upon peoples of differing civilizations, but that Jesus himself be lifted up, and the peoples be permitted to apply the spirit of Jesus to their several situations."

The closing chapter outlines the challenge of Jesus to "Christianity," to the church, to the ministry, to the man of affairs. The new revelation of Jesus through modern scholarship and practical devotion will result in a Christian Renaissance, the author concludes, whose beneficent influence will bless all mankind. That when the ministry catches the vision of this new revelation, there is every reason to believe that they will become the leaders into the New Renaissance. The times demand that we ally ourselves with Jesus. The war is on, and it behooves us to cease our neutrality. "Jesus is challenging us individually to live lovingly, sacrificially, and joyously. He challenges us to collectively reclaim the home, to induce the church to believe in Jesus; to make business, industry, and the professions means of serving humanity—in a word, to finish the task begun by Jesus of bringing in the kingdom of God." "No more clear and stirring challenge has ever come to any age than that now flung to the statesman, the professional man, the business man, the educator, the religious leader, and the Church of Jesus Christ."

This thought-provoking book invites a careful perusal. Delicate matters of faith and fellowship are devoutly but courageously considered with the emphasis always on Jesus Christ and a right relationship with him.

TO BE HELD IN RICHMOND

The June Meeting of the American Friends Service Committee is to be held in Richmond, Indiana, June 18 and 19, under the joint auspices of Richmond Friends and the Regional Service Committee. There will be five or six sessions during the two days. A number of Eastern Friends will attend and all Friends in the Eastern Central States are invited and even urged to be present.

Reports, discussions, addresses on all Service work will feature the sessions. Clarence E. Pickett, the Executive Secretary, who is now in Europe visiting the foreign centers, will give his report at this meeting. Special attention will be given to the aims and work of the Service Committee as they relate to the Message and Mission of the Society of Friends.

M. S. KENWORTHY.

LOVE THE LAW OF LIFE

BY TOYOHIKA KAGAWA

John C. Winston Co., pp. 313, $2.00

This is an inspiring message from the outstanding Japanese Christian. His first book went through 180 editions in Japan, and an announcement of a new book has brought lines of 200 people at the book stores. This book, never before published, is a Kagawa book for English readers, and includes 39 pages of biography by two persons with English sounding names.

Who is Kagawa? He is the outstanding Christian of Asia, who has preached in the streets, lived in the slums, built up peasant unions, built schools, and is now conducting his "Million Souls for Jesus" campaign. He weaves the "love motif" into the fabrics of life—into its ethics, its government, its social service, its art, its philosophy. He is a sound scientist and a philosopher, and dodges no issue. Here is an Oriental prophet who can reinterpret vital religion for us of the Occident. He says: "The man who loves does not kill. The loving one does not steal. The lover is not lewd. Love lies not, nor covets. Love unfalteringly chooses the right part. Love is adventurous . . . ." Be adventurous and read "Love the Law of Life."—L. E. W.

QUAKERDOM · AT · LARGE

The land now owned by White's Manual Labor Institute in Lee County, Iowa, is being offered for sale. In the latter part of January, 1930, the local Judge, the State Attorney and a member of the State Board of Control signed a decree to sell this land and re-locate the Institute in Hardin County near New Providence, which has one of the strongest Friends meetings and community center in the State, not far from a High School, and has a much higher productive soil for farming. The prospective location has a modern house and ideal equipment in every way for a big stock farm.

* * * *

Harold E. B. Speight, of Dartmouth College, a member of New England Yearly Meeting, recently preached on two successive Sundays at the chapel of the University of Chicago, as he has been doing for some years. During the week intervening he spoke a number of times in and about Chicago under various auspices, such as Northwestern University, Chicago Theological Seminary, Divinity School of the University, Parents' Association of the Experimental Schools, and the State Officers' Training Council of the Student Y. M. C. A., the latter being directed by a Friend, Lisle T. Ware. In addition to these general engagements he also gave a few lectures.

* * * *

One of the plans which was already in the mind of President Dennis when he assumed his work at Earlham College last September was for an institute dealing with foreign relations of the United States, to occur some time during the school year. Such an institute, known as "The Institute of Polity," will be held for three days immediately following the installation of President Dennis on May 14th. This first institute will deal with the relations of the United States with the republics of Latin America and with the nations of the Orient. The sessions will be open to the many guests who will already be on the campus, to Earlham students and to the public generally and will furnish an unparalleled opportunity to become better acquainted with international problems.

* * * *

At a centenary celebration held in the old Quaker Methodist Chapel at Stockton Heath, Warrington, England, Arthur Mounfield, the Editor of the *Independent Methodist*, gave an address on the history of the Temperance Movement, in which he described the part taken by Friends in the formation of earliest societies. He said that George Harrison Birkett, a Dublin Friend, must be honored as the originator of the Total Abstinence Movement. In March, 1830, while in Warrington, he issued a manifesto, a carefully prepared document of about 4,000 words, in which the case for total abstinence was argued on grouds of Scripture, health, longevity, economy and social order. At the end of the manifesto was a total abstinence pledge suggested as the basis of a Society to practise and promote complete abstinence from alcoholic liquors.

* * * *

Throughgoing plans are being perfected for the formal installation of William Cullen Dennis as President of Earlham College on May 14th. The entire day will be occupied with exercises pertaining to this important event. Inauguration ceremonies will be held at 10 o'clock in Carpenter Hall. An address, "A New Day in Education," will be given by Rufus M. Jones, followed by an address, "Some Permanent Values of the Liberal College," by Dr. Robert L. Kelly, former President of Earlham and Permanent Secretary of the Association of American Colleges. Following the formal induction by the Chairman of the Earlham Board of Trustees, the inaugural address will be given by President Dennis. At noon an Alumni luncheon will be given in Trueblood Indoor Field, at which Royal J. Davis of New York City will serve as toastmaster. In the evening a dinner will be given at the Richmond-Leland hotel in honor of the new President. At this function William Dudley Foulke will preside and among the speakers will be President G. Bromley Oxnam of DePauw University and President William Lowe Bryan of Indiana University.

NEWS OF OUR MEETINGS

Wm. J. Cleaver, pastor of Friends Church at Gray, Indiana, has been ill in the Methodist Hospital in Indianapolis since March 30. Favorable reports are given, but it is expected he will need to remain for some time. The messages at the Sunday morning services have been given by visiting Friends. During the illness of their pastor, the members have taken more responsibility in church affairs. The past three months, Church Night programs have been arranged for the regular Monthly Meeting night. These were varied and well attended.

* * * *

Friends at Unadilla, N. Y., still speak with pleasure of the evening spent with Philip and Susie Meek Frazier. The Easter season has been stressed in Gospel and song. The service on April 13, with the theme, "Broken Hearts," gave the thought of the Triumphal Entry to the Crucifixion. Special hymns: "The Palms," "The Holy City," and "He Died of a Broken Heart," with Scripture and sermon made a very sacred service to all present. In the evening, a candlelight service was held. A special Easter service stressed the Fact of the Resurrection.

* * * *

Friends at Bloomingdale, Indiana, appreciated the series of illustrated evangelistic messages given by the pastor, Lyman G. Cosand, in his pre-Easter campaign. These stereopticon pictures have also been used by some other meetings and pastors and found helpful in making the way of the Christian life plain to younger hearers. On Easter day, in the Bible school, the illustrated talk by the pastor was very impressive, and five boys responded in definite decisions for Christ. A house-to-house visitation has been made in preparation for the Easter-Pentecost program, which includes the reading of Luke and the Acts,—a chapter a day from April 20 to June 8. During the weeks from April 27 to June 8 a unified service (which combines in one the hour for worship and the Bible school period) will be used. The motto for this period is "Every one attend church every Sunday. Every one read a chapter a day."

* * * *

Seven of the twelve graduates from Stonecreek township high school this spring are from Poplar Run Sunday school in Winchester Quarterly Meeting. Elvin Thornburg, pastor at Poplar Run meeting, very acceptably gave the Baccalaureate address at the school building on April 20.

* * * *

The children had a special part in the beautiful Easter service on Sunday morning at Greenfield, Indiana. The service was largely devoted to the Easter Cantata, "The Resurrection Hope" which was presented by the choir. A splendid Easter sermon was given by the pastor on Sunday evening. The Young Friends League has been devoting some time to the study of the various mission fields, including Africa, Palestine and Cuba with others to follow. A very interesting exhibit of Cuban work and pictures was on display at the time Cuba was studied, the same exhibit being used at the missionary meeting which was held at the home of Harriet Brown, with Anna Bridges assisting. Mary Addison gave the lesson study from the book, "The Crowded Way." Dr. Mary Bruner discussed Race Prejudice, beginning with

Ham, the reputed ancestor of the Hamitic races, on down to the American Indian and the Negro, and our responsibility. The discussion was very convincing. The Good Will project between the children of America and Mexico was presented and plans made for the Mexican exhibit.

* * * *

The Friends of Denver, Colorado, were expecting Leannah Hobson with them at the place of worship on Corner W. 41st Avenue and Shoshone St., April 6. This plan was not carried out because of the illness of her husband, Orlando Hobson. Instead of our veteran minister of the Gospel, M. Herbert Watson, Clerk of Nebraska Yearly Meeting and Dean of Nebraska Central College, addressed the eleven o'clock meeting. The great theme of his address was "He is a Christian, who is one inwardly." And at the evening meeting Walter H. Wilson, General Superintendent of Nebraska Yearly Meeting, brought a deeply spiritual message. These men and their messages were greatly appreciated by the Denver Friends.

* * * *

Piney Woods Friends Meeting, Belvidere, North Carolina, held an every member meeting on Easter Sunday with an attendance of 134 members out of a total membership of 218, each responding to the roll-call at the close of the meeting. There were twenty-four messages of greeting and Scripture texts from non-residential members to whom invitations had been sent. Visiting Friends were in attendance from Norfolk, Va., Elizabeth City, N. C., Edenton, N. C., and other distant country places. The pastor, Herman A. Parker, spoke on "Why a Christian Should be a Church Member" and urged that every Christian should be a member of the church that his influence as a Christian worker in the community might be more effective. Special Easter music was rendered by a quartet and a solo by Elizabeth White of Center Hill. There was also a record attendance in the Bible School, numbering 175. Edward L. Chappell is superintendent, having filled that place for many years.

ITEMS FROM SPICELAND

With the coming of pleasant weather and the diminishing of contagious diseases, Spiceland, Indiana Friends Meeting has enjoyed a steady increase in attendance and interest both in the Sunday School and preaching services. During the week preceding Easter the pastor, William O. Fox, exchanged pulpits with Aaron Napier of Newcastle on Monday, Tuesday, Wednesday and Thursday evenings.

On Friday afternoon there was a union meeting at the Methodist church, school being dismissed to allow the pupils to attend in a body. Very impressive services were held, commemorating the crucifixion of our Savior. This was followed by a prayer meeting that evening at the home of the pastor.

Easter Sunday the church was beautifully decorated with flowers. The singing of birds in cages half hidden in the bloom, added to the attractiveness of the room. A touching consecration service was held for children born into the homes of the members since September 1, 1926, when the present pastorate began. Parents in a semi-circle holding their little ones while the blessing of the Lord was invoked upon them, was a sight not to be forgotten. The members of the Junior Church gave a Scripture reading in concert. Special music was furnished by a quartet of little girls and the choir rendered an Easter anthem. The sermon was a strong appeal to seekers to tarry like Mary at the tomb until they see the risen Lord.

EASTER IN NEW SHARON

While Easter, 1930, has passed into history, Friends at New Sharon, Iowa, are certain that history will tell tales of what happened on Easter Sunday. Bible School and Meeting combined to observe the day. At the usual Bible School hour there was a concert of well-known and loved hymns broadcast over the town. In fact, the music was heard nearly two miles away. Amplifier and directional horns were used. Then the music was cut off from "the air" and a concert given until the time of opening the combined service.

The Scripture lesson was read by the pastor and prayer offered by a visiting Friend, Charles Prignitz of Buffalo. After the playing of "The Old Rugged Cross," a playlet centering in the cross was beautifully rendered by the class of Miss Irma Quaintance of teen age girls. A deep spiritual atmosphere was manifest throughout. At the close the pastor gave an altar call and thirteen responded. One conversion, and others for renewal of "cross bearing" or from spiritual hunger. In spite of mud roads and after a heavy rain, the usual group was present. The meeting seems to be on the upgrade and optimism prevails among the members.

On the previous Friday, an unusual Monthly Meeting was held when forward steps were taken. A recent Missionary "social" was held where, after a program, the group was divided and numbered, each group leader taking his group into committee when they studied the life of some missionary. These were afterward asked questions and the side giving most and best answers won first prize. The group discussing the Ransomes, in Tennessee, won first. The announced prize was "the privilege of washing the dishes." Many good lessons were learned.

GASPORT NEWS ITEMS

Everett W. Chapman, a Baptist minister, accepted a call as pastor last May and has filled the pulpit very acceptably and aroused considerable new interest in the community. A meeting was called, April 9, to consider plans for the present year. At this meeting a unanimous call was given to Everett Chapman to continue as pastor during the coming year. This action was confirmed by the Monthly Meeting held April 16 in the church basement at which a dinner was served to all members of the church and congregation. This occasion was also the annual meeting of the Monthly Meeting at which Florence E. Reef was appointed Clerk, G. Albert Hull, Assistant Clerk, George H. Wood, Treasurer and Correspondent.

This occasion was also the time for the presentation of the report on State of Society. This report indicated an encouraging growth of spirituality among the members and also an increased membership. Eight names were received from the meeting on Ministry and Oversight for membership into the meeting. Five of these were members transferring their membership from three sister denominations, Presbyterian, Methodist and Baptist, among which were the names of our pastor, Everett W. Chapman, and his wife, who having labored among us for a year, felt drawn of their own volition to request their letter from the Baptist Association for transferring their membership to this meeting. The meeting was very much surprised at their request and great satisfaction was expressed in their taking this step.

A representative was appointed to the Farmington Quarterly Meeting held at Farmington, April 26, at which is expected that Ray Newton, of the American Friends Service Committee will be present.

Easter Sunday at the morning service, after an inspirational sermon by the pastor, Everett Chapman, nine new members received by the Monthly Meeting were publicly welcomed in a beautiful service conducted by George H. Wood. Early in the morning at six forty-five, a sunrise service was held at which about twenty of our local attenders were present beside a dozen high school students from Michigan who were traveling en route to Washington by automobile. These Michigan young people stayed all night in Gasport and attended the sunrise service, though it was not known that they were to do so. They were very warmly welcomed and sent on their way with many good wishes.

The evening service was in the form of a pageant given by the Sunday school, and directed by Hazel O. Wood. This pageant was entitled, "The Uplifted Cross" and was a marked success in every respect.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

MAKING A GOOD BOOK LAST

Amid the deluge of suggestive and highly seasoned fiction, some of which barely gets by the obscenity censors, but which finds so ready a market, one hears little any more of the good old standard novels on which many of us were brought up. We therefore consider it a matter of news to tell of a mid-Victorian friend of ours who eschews the late novel and goes to the Nineteenth Century novelists for romance. Five years ago she began reading "David Cooperfield" and reveled in its alluring pages. But she would read a few chapters and then lay the book aside. On seeing her frequently we would inquire how "David" was coming along. "Why in the world don't you finish it?" we would ask. "Oh, it's so good I want to make it last," she would reply. "When I have finished it the sense of anticipation will be gone." Finally, a few weeks ago she admitted that she had read the concluding chapter. When we twitted her over the long-drawn-out performance she countered with this: "Well, anyway, I showed I could 'Read It or Leave It!'"

Now that was the retort courteous *par excellence.* At one and the same time she deftly flattered us by giving clever recognition to this page and gave us a neat little thrust at our own lack of self-control in such matters. She happens to know we can't "leave it" when immersed in a good story. After all, isn't it refreshing to find a person now and then who calmly refuses to be rushed along madly in the swirling rapids of the present? Here's to our mid-Victorian friend! For the next five-year period we suggest "Pickwick Papers."

AND ALL FOR FIFTEEN CENTS

A women's organization in Richmond recently put on a sale of old books contributed by people in the community. Yes, it was a rummage sale turned literary. We wandered in, not only once but three or four times. It had a fascination for us, for a certain type of old books intrigues us more than do the smart new volumes fresh from the press. Furthermore, through the books brought in one gets sidelights on the folks who bring them. People are known by the books they discard as well as by those which they buy.

Incidentally, by way of an interlude, if any of our bookish friends who read this do not know "Parnassus on Wheels" and "The Haunted Book Shop," by Christopher Morley, we urge them to secure these books now, and "Parnassus" especially, for summer vacation reading.

We found a pearl of great price at the old book sale—and we didn't have to sell all our possessions to buy it. When the saleswoman said "fifteen cents" it was all we could do to hide a gleam of canny satisfaction, for the offer of a ten-dollar bill would not tempt us to part with it—except we could duplicate our prize. No, it was not an "old master" in literature, not even a rare edition or an autographed copy—just an old edition of "Uncle Tom's Cabin"—the one which we read ever so many years ago. It was profusely illustrated and we recall those pictures as of yesterday. Don't you remember them? Uncle Tom standing at the foot of the bed taking a last look at his sleeping little ones before he leaves with the slave trader; George Harris, the fine gentleman, nonchalantly reading the poster offering a reward for his capture; Friend Phineas shoving Tom Loker over the precipice with the words, "Friend, thee isn't wanted here"; pictures of angelic Eva, Miss Ophelia and Topsy in the St. Clair home, etc. As we looked through the pages it was to live over again the thrilling hours we spent "among the lowly" with Harriet Beecher Stowe. We read the other day that the last stock company has disbanded that dramatized "Uncle Tom's Cabin." Very well—it means little to us. As long as we have this cherished volume, its familiar pictures will continue to dramatize for us this epoch-making story.

We found another old friend at the rummage book sale which is not so well known but which is in a sense a companion book to "Uncle Tom." In our youth, our good and faithful friend, Mellie Douglas, now of Whittier, California, loaned us a series of historical novels written by Judge Albion W. Tourgee dealing with the Reconstruction Period in the South. The first in the series, "A Fool's Errand," was the one we retrieved the other day, some of the others being "Hot Ploughshares," "Bricks Without Straw" and "Figs and Thistles." Very vividly portrayed are the rise of the Invisible Empire of the Ku Klux Klan and its night-riding, lawless activities, and no doubt it was our early reading concerning the old Klan that led us to resent so deeply the revival within recent years of this organization of the mask and the white sheet.

AN OPENING WEDGE

Novel reading was rather frowned upon in the little Friends community in which we were raised, although our parents were more liberal in the matter, granted that the fiction in question was worth while. How well we remember the volume that changed the local sentiment on the question! Perhaps we should say changed the sentiment of the two leading ministers, man and wife, who did not approve of novels. They got hold of a temperance novel, "The Worst Foe," a first cousin of "Ten Nights in a Bar Room," and the change was wrought; so decidedly wrought that one of their boys turned book agent and canvassed Friends to buy the book! We recall how father and mother smiled out loud to each other over the sudden change of heart on the part of their good friends. (Incidentally, fathers and mothers never know how chance remarks of theirs stick in the minds of their little folks.) The cause of temperance was very dear to the hearts of Friends and if fiction could advance that cause, there was something to be said for it after all.

WHAT WAS YOUR FIRST NOVEL?

We shall never forget ours. We lived on a farm a considerable distance from the Meeting. On a certain dark and rainy Sunday, when we were perhaps nine or ten years old, we remained at home. Casting about for something to do, we wandered into the "parlor." On the parlor table there lay a book which we had scarcely noticed in the past. Picking it up we began reading and were at once engrossed in J. G. Holland's "Sevenoaks," following with breathless interest the fortunes of Jim Fenton, Paul Benedict, the unfortunate inventor whom he befriended, "the little woman"—the sprightly village dressmaker, and old Belcher, the villain. We read the novel entirely through that day and were introduced into a new world. That much-worn volume occupies a place of honor in our library today. A little later we read Holland's other novels, such as "Miss Gilbert's Career," "Nicholas Minturn" and "Arthur Bonnicastle," and then bemoaned the fact that we had read them so early in life, leaving little to look forward to in the long years ahead!

How about starting a first novel fellowship? Who will join the Editor?

HOW WE DO RUN ON!

We seem to be bookishly bent at this writing. Some weeks ago we had a delightful experience in reading aloud to one of our little girls a book which we had long known by name only. In playing "authors" we had called for "Rudder Grange" by Frank R. Stockton, but that was the limit of our association with it. We found a charming story and add it to our recommendation list for the favor of those who, like us, had overlooked something good.

One thing impressed us. The book was written back in the Eighties. If you want a keen realization of the change wrought by inventions in the intervening years, read "Rudder Grange" and note omission of reference to almost everything we take for granted today.

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

BIRTHS

TOTAH—At Ram Allah, Palestine, April 5, 1930, to Khalil and Eva Rae Marshall Totah, a son. Khalil Totah is Principal of the Friends Boys' School at Ram Allah.

MARRIAGES

RONALD-WALTON—At the home of the bride's parents, George and Opal Walton, Dublin, Indiana, April 20, 1930, Dorothy J. Walton and James H. Ronald. Rev. H. N. Ronald, father of the groom, minister. Both are graduates of Earlham College. They will reside in Evansville, Indiana.

DEATHS

LEWIS—At Los Angeles, Calif., March 30, 1930, Robert Bevan Seibert, son of Dr. James C. and Mary Jane Lewis, in his 55th year. Born at Coloma, Indiana, he will be remembered by Indianapolis Friends for his musical ability and efforts, having had charge of that work from 1902 to 1908, and other occasions previously when called upon for special services. Seventeen years ago he came to California for considerations of health. He is survived by his wife, Maud Moorehead Lewis; two sisters, Jocelyn Jones, Palo Alto, Calif., and Aurora Milhous, Valley Mills, Ind.; two brothers, Orlando of Knightstown, Ind., and Dio of Pontiac, Mich. Funeral services were in charge of Neal D. Newlin of Long Beach.

TREGELLES—On April 4, 1930, at her home in Trevellas, Cornwall, England, Jane Moore Tregelles, mother of Elizabeth Tregelles and the aunt of Francis A. Wright, both members of the Kansas City Friends church. At the time of her death she was in her 83rd year.

VERMONT MAPLE SYRUP

From Mountain View Farm, Starksboro, Vermont. $2.00 per gallon in lots of ten gallons or more. $2.25 in smaller lots. Robert H. Young.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

New York: Poughkeepsie, New York; May 28; L. Hollingsworth Wood, 501 Fifth Avenue, New York City.

Nebraska: Central City, Nebraska; June 3; M. Herbert Watson, Central City, Nebraska.

Oregon: Newberg, Oregon; June 10; Edward Mott, 1169 Kirby Street, Portland, Oregon.

California: Whittier, California; June 18; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 169 Concord Street, Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from $3,000 to $6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

Out of Brotherly Love grew the Provident Mutual

In 1865 a group of Philadelphia Friends met to form a cooperative association in which they could insure their lives and the lives of other Friends throughout the country. This institution became the Provident Mutual Life Insurance Company. While other than Friends are welcome to its benefits, the Company has held closely to the ideals of thrift and good stewardship practised by its founders.

Provident Mutual
Life Insurance Company of Philadelphia
Founded 1865